MAY 8 1933

The CHRISTIAN CENTURY

A Journal of Religion

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A Substitute Amendment

An Editorial

The Movies and Your Child's Health

By Fred Eastman

Cuba Is About to Explode!

By Hubert C. Herring

Who Made Hitler?

An Editorial

MAY SURVEY OF BOOKS

Fifteen Cents a Copy • May 10, 1933 • Four Dollars a Year

XUM

In This Issue

HUBERT C. HERRING knows the realities of Latin American affairs as do few in this country. For years Mr. Herring has been dividing his time between service as head of the department of social relations of the educational board of the Congregational - Christian church and as director of the Seminar on Latin America. The study tours to Mexico and to various parts of the Caribbean world conducted by the seminar under Mr. Herring's leadership, have had an important effect upon the opinion of the United States regarding Latin American affairs.

FRED EASTMAN who continues his series of articles on "Your Child and the Movies," is professor of religious drama and literature at the Chicago theological seminary and a contributing editor to The Christian Century. The series will contain seven articles, of which this is the second.

COLLIS STOCKING is a professor of economics at New York university. Professor Stocking is one of the group of younger economists in and about New York city who have been coming to the front recently with such rapidity as molders of public opinion and advisers in government policy.

HALFORD E. LUCCOCK the professor of preaching at Yale divinity school, wrote a book, "Jesus and the American Mind," a few years ago which showed the same grasp of the contemporary social background for thought which he is discussing in his review in this issue.

JAMES M. YARD has served for five years as director of religious activitis at Northwestern university.

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The CHRISTIAN CENTURY

May 10, 1933

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Calendar of Coming Events

May 9-11. Rocky Mountain synod, United Lutheran church, Canon City, Colo. Susquehanna synod, United Lutheran church, Williamsport, Pa.

May 9-12. California district, American Lutheran church, Inglewood, Cal.

May 10-14. Kansas conference, Augustana Lutheran synod (Swedish) Tremont, Kan.

May 11-16. Nebraska conference, Augustana synod (Swedish) Luther college, Wahoo, Neb.

May 15. Ohio synod, United Lutheran church, Wooster, O.

May 15-17. Allegheny synod, United Lutheran church, Hollidaysburg, Pa.

May 15-17. Massachusetts Congregational conference, North Adams, Mass.

May 15-18. State convention, Disciples church, Connersville, Ind.

May 15-18 Michigan synod, United Lutheran church, Detroit, Mich.

May 15-18. Pacific synod, United Lutheran church, Seattle, Wash.

May 16-18. Indiana synod, United Lutheran church, Cicero, Ind.

May 17-20. Evangelical Synod conference, Huntingburg, Ind.

May 17-21. Northwestern district, American Lutheran church, Portland, Ore.

May 18. Meeting of the Universal Christian council, American section, New York city.

May 19. Cape Cod association of churches (county federation) West Harwich, Mass.

May 19-22. Southern Baptist convention, Washington, D. C.

May 21-26. Unitarian anniversaries (all denominational organizations), Boston.

May 22-24. Maryland synod, United Lutheran church, Baltimore, Md.

May 22-25. East Pennsylvania synod, United Lutheran church, Philadelphia, Pa.

May 23, Joint meeting, Southern and Northern Baptist conventions, Washington, D. C.

May 24-29. Northern Baptist convention, Washington, D. C.

May 24-31. General Council of the Congregational and Christian Churches, Cleveland, O.

May 24-June 6. National Congregational council postponed till October.

May 25. General Assembly of the Presbyterian Church in the U. S. A., Memorial hall, Columbus, O.

May 25-29. California synod, United Lutheran church, First church, Los Angeles, Cal.

May 27-30. Seminar of rural religious workers, auspices of Agricultural missionary foundation, Proctorsville, Vt.

May 28-30. New York State Luther league, Christ church, Buffalo, N. Y.

May 31-June 2. State convention, Kansas council of religious education, Coffeyville, Kans.

June 7. Conference of union churches, Greenwood, Mass.

June 11-17. Federal council church conference on social work, Detroit, Mich.

June 14-19. New England Southern Methodist Episcopal conference, New Bedford, Mass.

June 19-21. Annual meeting, Association of executive secretaries of councils and federations of churches, Chicago, Ill.

June 19-22. Conference on "The Church and the Social Order," Auburn, N. Y.

The
CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME L CHICAGO, MAY 10, 1933 NUMBER 19

EDITORIAL

MAHATMA GANDHI has announced that he will undertake a three weeks' fast, starting on May 8. We do not wish to comment at length on his decision until the fast has actually begun, which will be after this issue has gone to press.

Will Gandhi Resume Fasting?

But the gravity of the possibility involved must be clear. Should the mahatma be removed from the Indian scene just as the constitutional proposals embodied in the British white paper are coming up for adoption or rejection, it will leave the situation much more at the mercy of irresponsible and violent elements. Gandhi's threatened return to fasting emphasizes his discovery that it is much easier to obtain support against an outside opponent than to gain a following for an inner reform. The shelving by the legislative assembly of the mahatma's bill providing temple entry for the depressed classes, and the stiffening of orthodox Hindu resistance to his championship of the untouchables, has moved him to announce this desperate step. Gandhi speaks of it as a measure of "self-purification," but the main end which he seeks is the purification of Hindu life. It is another measure of the quality of his leadership that he should insist on such a reform process within India before pressing for the political goals of the nationalist movement.

Felix Adler, a Great Ethical Leader

THE FOUNDER of the Society for Ethical Culture, Dr. Felix Adler, died on April 24, in his eighty-second year. Born a Jew in Germany, the son of a rabbi who was called to preside over the prominent Temple Emanu-El in New York, trained to the rabbinate and designated to succeed his father, Dr. Adler found that his university work and the liberalization of his thought had unfitted him for that calling. After a short period of teaching at Cornell, where his liberalism rendered him persona non grata even under the tolerant administration of President Andrew D. White, he returned to New York and in 1876 founded the society with which his name is most frequently associated. Originally intended to be entirely dissociated from the concepts and the forms of religion, the ethical societies which have been formed on this pattern and are associated with it have increasingly exhibited the spirit which modern Christians like to believe is essentially religious. Never strident or denunciatory, even toward faiths which they regarded as superstitious, they have devoted themselves with quiet effectiveness to positive ethical teaching. After more than half a century there are still only six associated ethical societies in the United States. But the quality of their leadership, and especially of such men as Dr. Adler in New York and Dr. Bridges in Chicago, has given them a high place in the respect of the intelligent. Dr. Adler has been a professor at Columbia university, a Roosevelt exchange professor at the University of Berlin, and a Hibbert lecturer at Oxford. As a social philosopher, an ethical leader and a sage, his career has been notable and his influence great.

Mrs. Buck Resigns

MRS. PEARL S. BUCK has resigned from the missionary body of the Presbyterian church, thus ending the possibility that her church might be troubled by action directed against her own orthodoxy or the orthodoxy of the mission board that supported her. Both Mrs. Buck and the Presbyterian board of foreign missions probably feel that embarrassment has been avoided by her resignation. It is likely that the value of her life, as an American Christian resident in China, will be increased by her separation from all denominational control. But while we thus acquiesce in Mrs. Buck's decision, we trust that the incident will be given more than cursory attention within the churches. The issue from which Mrs. Buck stepped aside has not been faced, let alone solved. It remains to plague the churches at some future time, perhaps more severely than would have been the case had Dr.

Machen's charges against Mrs. Buck and the Presbyterian board been presented to the coming general assembly. The fundamental cause of this trouble lies in the assumption that there is some authoritative, unchangeable, and exactly phrased body of doctrine, which constitutes the Christian gospel, and the passing on of which constitutes the Christian missionary enterprise. Once that assumption is granted, a Dr. Machen is quite within his rights in calling on a mission board to give proof as to the fidelity with which its workers employ that authoritative, unchangeable and exactly phrased body of doctrine. And there is no way of meeting the Machen challenge—except by resorting to the silencer of a majority vote—short of proving that the Machen definition of the authoritative doctrine is wrong but that there is another definition of authoritative doctrine that is right, and to which the missionaries do adhere. Just so long as that basic premise of a rigid standard of orthodoxy is granted, just so long will there be tension between any mission board and its workers of independent and adventurous spirit.

The President's Guests Depart

OUT of the President's informal conferences with Mr. MacDonald and M. Herriot there came, as was to have been expected, no very definite pronouncements of policy, but some very suggestive indications of the direction in which the mind of the administration is moving. The joint statement issued by Mr. Roosevelt and Mr. MacDonald after their final conversation denied that any plan for the readjustment of the debts was even under way but made it clear that they had discussed the question and had at least made some approaches to an approach to it. "There is laid the basis of a clearer understanding," were the noncommittal but significant words. Not only was there no slamming of the door on that question, but the next day the President told the newspaper men, in the presence of M. Herriot, that he intended to ask congress for full authority to negotiate a revised debt settlement. It is evidently the intention of the administration to consider the debts not as sacred ground upon which no human foot may tread, but as one of the variables in a world of economic variables and to be studied along with the others. M. Herriot went away happy with the President's assurance that, if he had his way—and he has been getting his way rather continuously—America would sign a consultative pact. This last pronouncement has given great and entirely unwarranted alarm to the more violent anti-league element. Nothing could be much more noncommittal than an agreement to consider jointly, with other interested parties, what ought to be done if a breach of the Kellogg pact should affect the common interests of all nations. The basic fact is that a breach of the pact would affect the interests of all nations. A blanket consultative act whereby America would agree to take counsel with any and all other powers that are willing to consult in such an event, has nothing in common with the secret agreement between England and France in 1914, although a fancied parallel between the two has been cited to show how the former might be a rope to drag us into war.

Inflation Is Just Around the Corner

AT THE MOMENT of this writing congress lingers shivering on the brink and fears to launch away into the sea of inflation provided by the amendments to the farm bill. By the time these words are in print, it will probably have taken the plunge. The bill authorizes the President to administer inflationary treatment to the monetary situation by any or all of these means: by expanding credit through the purchase of government bonds by federal reserve banks; by the issue of greenbacks; by the coinage of silver at any ratio that he thinks proper; by reducing the gold content of the dollar to any point not less than one-half the present 23.22 grains of fine gold. What this amounts to is that the President will have a perfectly free hand to do practically anything that anybody ever suggested as a means of providing an increased supply of money. It does not follow that he will do all of these things. Indeed, it is as certain as his own sanity that he will not do them all. It is rather probable that at first he will adopt only the first of the expedients mentioned. This will not increase the physical quantity of money, but it will increase the amount of credit, which comes to the same thing. Inflation is a subject not to be adequately discussed in a paragraph, but this much can be said. The immediate object of inflation is to raise the average wholesale price of commodities, and the measure of inflation is the extent of the rise. Such a rise is easier to start than to stop, but it can be stopped. Before any of these expedients is put into practice, the administration ought to determine and publicly announce the point to which it intends to raise prices, in terms of percentage on the index of wholesale prices issued by the bureau of labor statistics. Let it say, for example, we will raise prices 20 (or 15, or 25) per cent above the level of December, 1932, and we will hold them at that point. Such an open policy would match the confidence with which congress has put plenary power into the President's hands, and would do what can be done to limit the speculative activities which are inseparable from inflation.

Has Farm Relief Come Too Late?

THE WARNING given in these pages two weeks ago that a race is on between the attempt to improve the farm situation by government action and the impulse of the farmers to turn to desperate expedients has been startlingly illustrated by recent events. In the same week the senate passed the farm relief bill at Washington and a mob of enraged farmers

dragged a judge from the bench in Iowa, severely manhandled him, and so flouted the power and dignity of the law as to put several counties under military rule. The farm bill—which, because of its inflation riders, has had to go back to the lower house for concurrence—gives the federal administration almost a free hand to try any plans it may approve to satisfy the farmer. There are indications that its first move, once the bill becomes law, will be to throw federal support behind the commodity cooperatives, seeking thus to push up the price of farm products. But the riot at LeMars is a sensational illustration of the readiness of many farmers to give up all hope for government help or help through such cautious agencies as the cooperatives and to turn to drastic direct action. The LeMars outrage may serve to warn farmers in other sections as to the ease with which such movements may be deflected into self-defeating violence. Yet the sobering truth is that there is just as much likelihood of social disaster coming out of the non-violent program now being advocated by the various forms of "holiday" associations as by the mob action in northwestern Iowa. Smashing the cooperatives and starving the cities into surrender—which is what the various "holiday" programs amount to—is an open bid for social civil war. It is almost as sure to bring the military into action as the seizure of courts. It is to be hoped, therefore, that cooler heads among the farmers may give the federal government a chance to try its hand. And it is to be also hoped that the conservative eastern elements which have been carping at the "radicalism" of the administration's program will gain some appreciation of the desperate nature of the situation with which the government has to deal.

Gabriel Toots Too Soon

MR. WILLIAM RANDOLPH HEARST treated himself to a curious seventieth birthday celebration last week. Mr. Hearst is deeply interested in the motion picture industry. A few months ago a novel was published anonymously under the title, "Gabriel Over the White House." It described the redemption brought to American political life when a President (temporarily out of his head) cut loose from his partisan obligations, seized dictatorial power, and told the other nations and his own rascally countrymen where they got off. Mr. Hearst thought that was a fine idea and ordered that the book be made immediately into a movie. There were reports within the industry that Will Hays didn't think much of the story as an essay in political science, and even took some sort of action against its being filmed. But Mr. Hearst had his way; the movie was made and released with such a fanfare of publicity in the Hearst press as had previously been reserved for the dramatic offerings of Miss Marion Davies. Crowds began to gather in the movie temples to see Gabriel blow in through the windows of the White House, a President make speeches that bore a striking similarity to Hearst editorials, seize dictatorial power, and the ills of the nation dissolve like morning mist before the rising sun. Gabriel at the White House, according to Mr. Hearst, meant an executive with a free hand and a bold tongue. But just at that time a President actually entered the White House who actually did cut himself loose from many of his campaign obligations (including those to Mr. Hearst); who did come closer than any of his peacetime predecessors to seizing dictatorial powers; but who used those powers, not in the way that the jingo President of Mr. Hearst's film did, but in the socially radical and internationally cooperative way that Mr. Roosevelt has. With the result that Mr. Hearst spent his birthday ordering his newspapers to open every imaginable form of editorial fire on the would-be dictator. We hate to think what might happen to Gabriel if Mr. Hearst could get his hands on him now!

How Far Toward Consolidation Will Baptists Go?

UNDER the stress of the financial depression Baptists of the north are passing through a period of self-scrutiny and criticism that is likely to result in important changes in both organization and outlook. The young president of the Northern convention, C. Oscar Johnson, as a result of his contact with the churches in repeated tours across the continent during his term of office, has definitely recommended the amalgamation of the two denominational foreign mission societies, the general and the women's, and of the two similar societies working in the home mission field. This is in the interest of both economy and efficiency. A committee on denominational objectives, under the leadership of Dr. A. W. Beaven, has been engaged during the year in a constructive bit of work, attempting to view the denominational task as a whole and to formulate its aims so definitely that waste motion and the duplication of effort may be eliminated. This committee suggests that all organizations doing home mission work be coordinated in a single agency. It recommends also that the denomination seriously commit itself to cooperation with other denominations in small urban and rural areas. "The rural church," the committee says, "faces either cooperation or extinction. Thirty thousand rural churches have disappeared in the last thirty years. Must we not have a cooperative program with others which will provide a constructive service to these churches, rather than continue our present competitive program which leads to waste, irritation and ultimate extinction?" This is rather a novel note in official Baptist circles, where the prevailing idea has been that the best interests of the kingdom of God demand "a Baptist church in every community." Whether these drastic suggestions are to be taken seriously will appear at the convention in Washington week after next. In any case they are indications of the working of a yeasty ferment in the Baptist bread-mixer. Tradition has credited conservation to angels and a love of change to fools, but it is certain

that in church circles it is commonly the Christian statesmen who rush in where ecclesiastical politicians fear to tread.

A Substitute Amendment

THE DRYS have a fighting chance to save the essential gain which was achieved when the eighteenth amendment was written into the constitution. But there is no chance at all unless it is fought for. There is not so much as a ghost of a chance unless those who have clear heads as to the anti-social character of the liquor traffic rally from their recent discouragement and make a determined and intensive stand at those points in the line which they can hope to hold. Those points are the states whose public opinion has not been overwhelmed by the fallacies and distortions of the wet press.

It can be put down as virtually certain that a majority of the states will ratify the repeal of the eighteenth amendment. But a majority of the states cannot repeal it. Three-fourths of the states are required—that is, thirty-six states must so vote. Thus, thirteen states can block ratification. A campaign to hold the line in thirteen states is the obvious strategy which the present crisis demands of those who believe in federal power over the liquor traffic.

Suppose such a campaign should win, and ratification should hang suspended in mid-air, with a majority of states in favor and thirteen or more states opposed. Would this situation be satisfactory? Obviously it would not be satisfactory to the wets. Would it be satisfactory to the drys? It would not. It would call for some adjustment. Two possibilities of adjustment would then be before the country—and so far as we can now see, only two. One would be the nullification of the eighteenth amendment by the wet states. The other would be the submission of another kind of repeal amendment, one which would preserve the essential principle which the eighteenth amendment embodies, while removing prohibition itself from the constitution. The submission of repeal in such a form would break the deadlock, prevent nullification and open the way to a reasonable and democratic policy of dealing with the liquor traffic.

To make such a campaign effective it is necessary that the alternative amendment be formulated without delay, in order that the dry opposition may present it as a constructive reason for voting against the repeal proposal that is now before the country. Without a definite alternative the drys will have no heart of hope to make the kind of fight which the situation requires. The belief is widespread that constitutional prohibition is lost. It is believed to be lost even if thirteen states hold out against repeal—lost in that event by nullification. Our democracy is not so well disciplined in reverence for law that it will yield to the dictatorship of a minority of the states. Resentment against such an attempt at dictatorship would have yet other and perhaps worse consequences in addition to nullification.

The only hope of arousing the drys from their present defeatist mood is to formulate an alternative to the repeal proposal and demand the defeat of the pending proposal in order that the alternative may be submitted to the states by congress. With the present proposal defeated, the drys could then cooperate—in all good conscience—with the decent citizenship of the nation, whether labeled wet or dry, in securing the repeal of the eighteenth amendment by the ratification of the alternative proposal. It is fatuous and fanatical for the drys to hope to preserve the eighteenth amendment. The whole national scene has changed, and dry mentality must approach the changed scene with a new spirit and a new strategy.

Happily, any differences of opinion among drys are —for the present crisis—only academic. On the practical side all are agreed that the naked repeal of the eighteenth amendment must be blocked. Those drys who wish to block repeal in the hope of keeping the eighteenth amendment permanently in the constitution may make their fight without attacking those drys who wish to block repeal in order that a substitute form of repeal may be submitted. Both groups of opinion agree that the practical aim must be to block the pending repeal. Each group, therefore, will wisely accept the cooperation of the other in attaining this practical end. They are allies in a common cause. But for those drys who sense the inevitable defeat of constitutional prohibition, and shrink from the chaos which would ensue upon the attempt of thirteen states to dictate the law to the whole nation, it is necessary that the situation shall be viewed in a new and different light from that to which dry eyes have been accustomed. Otherwise, there will be no fight worthy of the vital issues that are at stake.

The revival of dry morale is possible, therefore, only if the blocking of the pending repeal by a minority of the states is conceived of as a means to some other end than that of keeping the eighteenth amendment in the constitution. Multitudes of citizens who are now intending to vote for repeal on the undemocratic ground that a majority probably favors it, "and I do not wish to stand against the will of the majority," will see their duty in a different light if the issue is presented to them as a fighting chance to preserve the essential thing in the eighteenth amendment while at the same time making way for its repeal.

What is the essential thing in the eighteenth amendment?

It is not constitutional prohibition.

It is federal authority over the liquor traffic.

If the pending repeal measure is ratified, not only will prohibition be taken out of the constitution, but all authority of the federal government to deal with liquor in any fashion will be withdrawn, a traffic which is national in its character and operations will be subject only to state supervision, and all the possibilities of an effective policy will be sacrificed. We do not believe that it is the deliberate will of the electorate that

this be done. The results of last November's election cannot be interpreted in support of this policy of throwing out the baby with the bath. And it seems reasonable to expect that the presentation of the root and branch consequences of naked repeal, together with an alternative measure which drys would support in lieu of the pending measure, would win the support of multitudes of citizens in holding their states in line against the pending measure.

In previous issues we have sought to bring this crucial aspect of the present situation to the attention of our readers. It was part of our purpose eventually to present an alternative measure designed to repeal the eighteenth amendment while conserving federal authority over the liquor traffic. Our readers have taken a hand in the problem by offering many suggestions. Most of them adopt the recommendation of the Wickersham commission that if the eighteenth amendment is ever repealed it should be done by means of a substitute, and not by naked repeal. The commission, it will be recalled, made its recommendation unanimously—this being the one outstanding recommendation upon which no member felt constrained to add a personal reservation! In a communication to the editor of The Christian Century, Professor R. W. Kelsey, of Haverford college, offers a substitute measure which consists of the full text of the pending measure to which he adds the Wickersham commission's formulation. This seems so fully and wisely to meet the considerations which we have been urging that we give it here with our complete support.

THE PENDING TWENTIETH AMENDMENT

Section 1. The eighteenth article of amendment to the constitution of the United States is hereby repealed.

Section 2. The transportation or importation into any state, territory, or possession of the United States for delivery or use therein of intoxicating liquors, in violation of the laws thereof, is hereby prohibited.

Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the constitution by conventions in the several states as provided in the constitution, within seven years from the date of the submission hereof to the states by congress.

PROPOSED SUBSTITUTE FOR THE ABOVE

Section 1. The eighteenth article of amendment to the constitution of the United States is hereby repealed.

Section 2. The congress shall have power to regulate or to prohibit the manufacture, traffic in or transportation of alcoholic liquors within, the importation thereof into and the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes.

Section 3. The transportation or importation into any state, territory, or possession of the United States for delivery or use therein of alcoholic liquors, in violation of the laws thereof, is hereby prohibited.

Section 4. This article shall be inoperative unless it shall have been ratified as an amendment to the constitution by conventions in the several states, as provided in the constitution, within seven years from the date of the submission hereof to the states by congress.

In Dr. Kelsey's proposed substitute, Section 1 is the same as in the pending twentieth amendment. Section 2 is the text as proposed by the Wickersham commission, save that the expression "alcoholic liquors" is used for "intoxicating liquors"—a detail upon which all would be willing to accept legal advice. Section 3 is the same as section 2 of the pending amendment, again using "alcoholic" for "intoxicating." Section 4 is the same as section 3 of the pending amendment.

It must seem evident to those accustomed to dealing with public opinion in the mass, that the drys will go into the short and intensive campaign which lies ahead incomparably stronger if they oppose the pending repeal by offering a constructive substitute than by bare opposition. In those states in which there is a fighting chance to get the people to think at all upon the subject—and there are at least twenty states in which the people are in a mood to think—they can be shown that the pending measure means a return to chaos, to the primitive happy hunting ground of the commerical liquor traffic. And they can also be shown that all the possibilities of regulating, prohibiting or otherwise dealing with the liquor traffic as congress and public opinion may determine will be open to the federal government if the substitute amendment can be submitted in lieu of the pending measure. And they can be shown that those possibilities of federal exploration and experiment are utterly cut off if the pending measure is ratified. As a means, therefore, of securing the submission of a rational and constructive measure of repeal, it is not too much to hope that many such citizens can be persuaded to cast their vote to block the pending measure.

Decisive action in a few states—Kansas, Indiana and Colorado, for example—based upon this constructive proposal would, we believe, result in the submission by congress of another amendment designed to accomplish repeal without inviting chaos.

Who Made Hitler?

HITLER is completely triumphant within Germany. Two months have sufficed to place him in such uncontested control that he can afford to ignore his allies and grant amnesty to most of his possible enemies. In a single week he has grasped command of the Steel Helmets, reduced Hugenburg and his nationalist party to impotence, secured the cooperation of the Catholic labor unions, and—most amazing and significant achievement of all—brought the socialist general labor federation into camp. And if there remained hope among German communists of openly opposing the fascist triumph, this has now been dashed by the consummation of a reciprocal commercial treaty with Russia, by which Stalin agrees to keep Moscow's hands out of the German situation in return for aid in his current trade dispute with England. Taking into consideration the strength of the opposition which apparently confronted the nazis in the March 5 election, the rapidity and completeness of Hitler's triumph inside Germany outdoes that of Mussolini ten years ago.

But this rush of Hitler toward power within Ger-

many has been matched by an equally swift and inclusive surge of world opinion against the nazi regime on the part of other peoples. The sympathy for Germany which has grown so uninterruptedly in England and in the United States for more than a decade has been destroyed overnight. The temper of the new German government, quite as much as the specific measures it has proclaimed and the excesses with which it has been charged, has sent a shiver of apprehension throughout the western world. Even Italy, whose interests would seem to promote a close understanding with this second fascist state, shows no eagerness to go beyond a four-power pact in which Hitler's irresponsibility shall be offset by British and French participation. In respect to her foreign relations, two months of Hitler have brought Germany almost back to the point in international opinion where she stood in 1917.

Let there be no blinking the seriousness of this state of affairs. German youth is in transports of joy over the "rebirth" of the German nation, but the Germany that is being reborn is the saber-rattling, goose-stepping, barrack-bred Germany that the German republic thought had been done away forever with the adoption of the Weimar constitution. It is next to impossible to see how the Geneva disarmament conference can secure even a simulation of disarmament in the face of Hitler's rise to power. Such an observer as Walter Lippmann declares that "the cause of peace is now identical with the maintenance of the status quo." There is every reason to believe that the real core of the conversations at Washington between Mr. Roosevelt and M. Herriot was not the debts but the content and implications of a consultative pact, munitions embargoes, the relations between neutrals and an aggressor—in other words, the extent to which the United States would contribute to French "security" in case of a renewal of hostilities.

It is impossible to exaggerate the gravity of this situation. Because it is so grave, however, there is a danger lest Americans be swept into an emotional reaction which will merely make an already difficult problem still more incapable of solution. Exasperated by what seems to them a needless and capricious challenge to European peace, many Americans are likely not only to echo Mr. Lippmann's hope that "France will keep her powder dry," but also to be ready to encourage any overt movement to teach Hitler and Hitlerism a lesson. Thus to answer Hitler's passion with passion is to court a catastrophe. And as a safeguard against this it would be well for Americans—and for all who find themselves outraged by what is going on in Germany—to ask themselves a question. What made Hitler?

We who defeated Germany helped to make Hitler. We won the war by drawing a distinction between the German government and the German people, and by assuring the latter of the desire of the allies to make a just and generous peace with them. The German people laid down their arms to that distinction and that promise. (It has remained a cardinal tenet of Ludendorff and the German militarists that the army was never defeated by Foch, but stabbed in the back behind its own lines.) But when the treaty of Versailles came to be written, it proved to be nothing but a victors' vengeance. Woodrow Wilson was aware of this and recoiled from signing. But to obtain the League of Nations, which he hoped would ultimately undo the damage done by the treaty, Mr. Wilson put his signature to the brutal betrayal of the confidence of the German people at Versailles. In that act, he had a part with Clemenceau and Lloyd George in beginning the process of making Hitler, a part which congress could not fully undo by its eventual refusal to ratify the treaty.

The political and economic blindness of the allies helped to make Hitler. The deliberate whipping up of hate by Lloyd George in the "khaki campaign" of 1918 produced the poisoned political atmosphere in which the warnings of such economists as John Maynard Keynes in his "Economic Consequences of the Peace"—O prophetic word!—could not be heeded. At the writing of the treaty, at the setting of the reparations, at the drawing up of the Dawes plan, at the adoption of the Young plan, the patent economic realities were ruthlessly sacrificed to the political advantage of the victor statesmen in their particular constituencies. Germany plunged toward industrial chaos. The streets of her cities filled with unemployed; her young people lost hope of finding a chance for the utilization of their abilities. When the artificial stimulation of American loans was withdrawn, the economic impossibility which the allies' shortsightedness had fashioned for Germany became clear, and collapse followed. Every step in that sorry economic story marked an added cubit in the growing stature of Hitler.

The compromising character of German socialism helped to make Hitler. The socialist government which took control after the revolution of 1918 may be pardoned for having subscribed to the treaty of Versailles, for it had a pistol at its head. But from the day of that first accommodation it became involved in such a series of equivocations and concessions as finally to lose all sense of direction, all consciousness of mission, and to be reduced to the most abject bargaining for survival. German socialism proved willing to compromise with international capitalism, with national big business, with every form of opposition to its professed tenets except communism, all to save the constitution of Weimar. At the end, it lost the respect of its opponents, its belief in itself, and the constitution. It did its part—a large part—to make Hitler.

Germany's experience with the realities of international politics helped to make Hitler. Liberals in America and Britain, looking at the present German situation, are pointing out the series of concessions that have been made to Germany since the signing of the peace treaty, and asking why the German people have not been satisfied with these evidences of generosity. The trouble is that, from the German standpoint, these have not been evidences of generosity at all. Rather, in every case they have been regarded as

attempts at placation, made only when the other nations became convinced that a refusal would precipitate tragedy. As the German sees it, such concessions as have been made have come only in response to threats. And one of the difficulties of the present situation lies in the fact that such concessions as may now be made —and many are being discussed—will be interpreted as evidence of the terror inspired by Hitler. This grudging retreat from the implacabilities of Versailles as the bitterness of German resistance mounted goes far toward explaining Hitler.

French policy has helped to make Hitler. In 1914 the Hohenzollerns were able to rally practically all elements in Germany for the desperate adventure of "breaking the iron circle" which they declared had been forged around the fatherland. French policy since 1919 has had but one end in view—the throwing of an iron cordon around Germany that no eye could overlook. The watchword of French politics, "security," has meant only the tightening of that cordon. Belgium, the Little Entente, Poland, the Baltic states —all have become links in the French chain. The attempt of a pacific-minded Bruening to push back the ring of foes by means of an Austrian *anschluss* was met with unyielding denial. It is the fashion now to speak of the situation in Germany as justification of France's demand for the reestablishment of the iron ring. But more true is it that the unrelenting pressure of that ring has served to call forth Hitler.

Yet when this responsibility that France must bear has been acknowledged, there is something deeper left to be faced. The French insistence upon a type of "security" which has kept Europe armed to the teeth is not evidence of a peculiar belligerence in the French nature. It is the accident of French geography that has issued in her huge army and her system of military alliances. Place any other western state in the spot on the map occupied by France and that state's policy would not have been essentially different. And what that means is, simply, that the mind of the west is still a mind controlled by the old conceptions of an eye for an eye, of meeting force with force, of reliance for protection upon the sword, a mind that has no loftier ideal when dealing with a defeated foe than to punish and to subjugate. Never has the philosophy against which Jesus set his life more perfectly displayed its essential falsity than in this return of Germany to a bayonet-brandishing dictator. They that take the sword perish by the sword. The refusal of the western mind to take the road of conciliation, the reliance by the western mind upon the promises of an armed peace —this, fundamentally, has made Hitler.

VERSE

Hope for the New Spring

EARTH opens up her treasure-house.
We walk through budding lanes
While showers are elfin anvil strokes
On silvered windowpanes.

So let us open heart and mind
To universal span,
Make life a treasure-house for all
And earth a home for man.

LUCIA TRENT.

Indictment

ALL you who sin, go fill the courts;
Plead guilty, you who have not cared,
Who turned your fellow from your door,
Whose burden you have never shared.

He is your brother as of old,
And you shall wear the mark of Cain,
For strange slow alchemy persists
And fashions judgment out of pain.

So in your carelessness beware,
For Pentecost advances still
As Christ gives comfort to a thief
Still crucified upon a hill.

CATHERINE CATE COBLENTZ.

Spring Wonder

BY SHARPENING each scent and sight,
The whole field dramatized delight.

Under the sunlight's blaze, I saw
The meanest pebble glitter law.

It seemed as if, on every side,
Each grass-blade megaphoned its pride.

Proverbs hung ripe on every twig;
And courage sparkled from each sprig.

And as I stood, transfixed there under
This beauty, I could only wonder

That glory from each flower and leaf
Should wound with such luxurious grief!

LOUIS GINSBERG.

Chronicle

YESTERDAY, I went shopping,
And I prided myself on my "bargains."

Today I talked with a garment maker.
She had worked eight hours for ninety-three cents.

Tomorrow, I shall look at my "bargains,"
To see if they bear the trademark of death.

ELINOR LENNEN.

Cuba Is About to Explode!

By Hubert Herring

FORTY years ago Cuban patriots in Key West and New York plotted the overthrow of Spanish rule in Cuba. Jose Martí, the living soul of *Cuba libre,* prophesied that after Cuba had won independence, the war for freedom would begin. The "Maine" was sunk, the United States entered the war. Cuban independence was assured and Martí's prophecy is being fulfilled. The war for Cuban freedom is but begun.

This week a new American ambassador, Mr. Sumner Welles, goes to Havana. He will be received anxiously and hopefully by thousands of Cuban patriots who suffer a living death under one of the most frightful tyrannies in the history of the western hemisphere. He has the chance, with the backing of the state department and of an aroused conscience in the United States, to aid Cuba in writing a new and fairer chapter in her troubled history.

Wanton Horror

The present situation in Cuba beggars description. Discount as you will the tales that are told you, there remains a residue of wanton horror which will not permit silence. This horror is on our national doorstep, geographically and morally. Cuba is as she is, not by the grace of God nor by the grace of her own genius or desire, but because of economic and political factors fashioned and framed in Washington and Wall street.

The Machado regime is without saving virtue. General Gerardo Machado is a pitiful and tawdry figure, surrounded by sycophants, and roundly and justifiably hated by the best and truest of Cubans. He took office in May, 1924. Ninety days later his violence squad—the "porra"—murdered their first victim, an obstinate editor who refused to be cowed. Since then, in nine years, not less than a thousand men and women—the figure is probably nearer two thousand—have been shot down in the streets, or have disappeared or have been railroaded to execution.

Death Walks the Streets

Havana is a mad-house. The university has been closed for three years. High schools are closed. The press is muzzled—editors can write about Siam, but not about Cuba. The long arm of the "porra" strikes here and there at a venture. Lawyers, physicians, professors, engineers—men of unquestioned integrity—are dragged off to El Principe or the Isle of Pines, shot in their homes, attacked and killed in the streets. Hundreds have been driven into exile. In Miami, Washington and New York are colonies of Cuba's foremost scholars, idealists, patriots. The atmosphere of Havana is a drawn and tragic whisper. No one knows whom to trust. Death walks the streets and all are afraid.

The Cuban tragedy is many sided.

Politically, constitutional liberty is dead. Machado is supreme. Congress has been degraded until it is but the backdrop for Machado's will. The supreme court has been prostituted, the lower courts also, and scarcely a judge dares face Machado's wrath. The national lottery, with its extensive spoils system, has been used to complete the corruption of the official conscience. The army is a mercenary unit of 12,000 men, dominated by the president, paid to defend his unconstitutional sway.

Economically, Cuba suffers the disability of being largely a one-product country. Sugar nets the *colono* about three-tenths of a cent per pound.

Economic Slavery

There is the undefined control of foreign capital. Cuba is economically enslaved in a land theoretically free. Foreign capital rules. The sugar industry exercises virtually sovereign power within the state. The banks and the utility companies—largely dominated by Wall street—are linked with the sugar interests in the exercise of control. The Chase bank, by granting or withholding loans, virtually decides how long tyranny shall continue. By repeated extensions of loans, it has prolonged Machado's political life and extended from year to year the bitter agony of the Cuban people.

It is to be hoped that our senate will push the inquiry and ferret out the part which the Chase and the National City banks have played in Cuban affairs. I do not know a Cuban who is not convinced that Cuba would have long since dealt decisively and satisfactorily with Machado, replacing him with a man more to her liking, had it not been for the tutelage and support of the New York banks. It is the open season for Mr. Mitchell, Mr. Wiggin, Mr. Aldrich and their friends. We must not prejudge them, but we hope that the senate will not call quits until they have unearthed the exact truth as to the relation of Wall street to Cuba. The record seems to indicate that a handful of men in New York have the power to rule Cuba by their backing of the dictator, and that these same men have been cynically content to profit without regard to the rights and happiness of the Cuban people.

Today the people of Cuba are striking at Machado, blindly, violently, heroically.

Opposition to Machado

The opposition falls into three camps.

There are the politicians. There is suave, steel-eyed ex-President Menocal. I interviewed him recently in Miami. He disclaims any personal ambition. I suspect that he feels competent to pick a new president. His record is against him. The constitution was honored in the breach during his two terms. He looted the treasury, and was not above putting political opponents softly out of the running. Menocal or Machado, not much choice. Miguel Mariano Gomez, former Havana mayor and an ex-president's son, is another. Not many Cubans take him seriously. Carlos

Mendieta is a more likely choice. In talking with him, I feel the patriot, the idealist. He has not lost the fire of revolutionary faith.

There are the professors and the students. Machado failed in wisdom when he turned five thousand university students into the streets, with nothing to do but start revolutions. These boys and girls, many of whom I have met in Havana and Miami and New York, are prophetic of happier days for Cuba. They have dreams, and they are being schooled under hard masters. They are reading, studying and planning. Jose Martí comes to life in them. *Cuba libre* is a faith which has caught them up and is carrying them on. The story of the martyrs of the catacombs is repeated in Cuba. Scores of their numbers have been wantonly shot down, scores are in the dark cells of El Principe, scores have been driven into exile, but their faith is not quenched.

The "ABC"

There is the "ABC." This is the spearhead of the revolt. The "ABC" is a secret organization of from seven to ten thousand members, organized in cells of ten members, and carrying its program the length and breadth of Cuba. Its membership includes many students, professors, and notable representatives of professional and business leadership in the country.

The "ABC" is commonly referred to as a terrorist organization. It is that. After suffering the wanton murders of Machado for seven weary years, it struck back. The president of the senate, the chief of the secret police and others have fallen before its arm. It has fought fire with fire. I add no word of defense for these tactics, but they are understandable in the light of the facts. The "ABC" has done as revolutionary groups have always done. They have a dream and an ideal. They have struck in the only way they know how to strike.

I count among my friends at least a score of men and women who belong to the "ABC." I wish that I could paint them as I know them: courage, clear-eyed idealism, profound and self-forgetful patriotism, the willingness to count all things as nothing in comparison with the gaining of the liberty of Cuba. Their program goes far beyond terrorism. They have issued a manifesto to the Cuban people, which is a call to national regeneration. Their program calls for a political housecleaning which will give Cuba the chance to rule honestly and efficiently. It calls for an economic reordering, with a vigorous program of land reform, the restoration of the land to the small farmers, the control of the great financial forces, the curbing of the banks.

I venture to prophesy that the "ABC" will emerge as the strongest party of reform in Cuban affairs. It enrols the young men of Cuba, the best of them. It has a program. It has devotion.

Mr. Welles goes to Cuba next week. He has a hard job ahead. Whether he wishes it or not, he is elected to help the Cubans dislodge Machado. The state department is opposed to intervention, but in this case I see no alternative. The United States, from the day in which we entered the war against Spain down to the present hour, has helped to create a situation which makes Machado possible. We took the job, and we must finish it, and then we must get out.

Must Intervention Come?

There will be some sort of an intervention. It will probably be a mild sort of affair. The ambassador may simply say to the president, "Too bad, but your time is up." The president will take the hint. Machado is no fool and prizes his health. He will go to friendlier climes. Then there will be a provisional government, and then elections. And then—well, I have faith in the Cubans.

In urging this mild sort of intervention I meet the attacks of my Cuban friends. They say, No, there must be no intervention of any sort. We will settle with Machado in our own way. I suspect they can, in time, but it will mean the loss of hundreds or thousands of lives, and Cuba can ill spare such losses, particularly of the sort of men who are Machado's chief victims.

There will be intervention. Then the Cubans will blame us, and attack us. They will be wrong for once. There are two steps ahead. The first is legitimate only if it is followed by the second.

First, Oust Machado. The United States must help.

Second, Oust the United States. Cuba will not be truly free until we have abrogated the Platt amendment. Nor will it be free until an integrated and self-conscious Cuba feels free and strong to deal with the financial interests which control her economic life. To oust Machado is only half the picture. The clipping of the wings of the sugar interests, the banks and the utility interests must come next.

These are the two steps for Cuba. They are steps which will merit the sympathy and demand the cooperation of all who love liberty.

Return

IN the spring, when the flowers bloom,
I will return.
When my people learn
That their Lord is among them again,
That banished are fear and pain,
And the long night watch is over—
Then shall heart and voice rejoice,
And the hills break forth in laughter!"

It is hope, when the flowers bloom,
Hope, and the dawn of fulfilment.
Life, new-born in the rill,
Morning's light on the hill,
Peace in my troubled heart!

It is joy, when the flowers bloom,
Joy, and a deep contentment.
He has kept His word,
That of old we heard!
Our Lord has returned again!

RACHEL L. DITHRIDGE.

The Movies and Your Child's Health

By Fred Eastman

THE EFFECT of movies upon your child's health, imagination, emotions, attitudes, and conduct depends in part of course upon how much of the pictures he remembers. The Payne fund assigned a study of this phase of the matter to Dr. P. W. Holaday, a psychologist in Ohio State university, under the direction of Professor George D. Stoddard, head of the Iowa state child welfare station. About three thousand persons, mostly children, were used in the experiment. Prof. Stoddard and Dr. Holaday found that children eight and nine years old retained 60 per cent as much as the adults and they retained it over much longer periods of time.

When examined six weeks and three months after seeing a picture, children of this age were found to have retained 90 per cent of what they had first learned from it. Adults on the other hand tended to forget much more readily. In fact, many children seemed to have what might be called "expanding memories"; that is, they could often recall a good deal more after one month, or three months, or even after seven months, than they had remembered the day after the showing of the picture. The scientists did not try to explain this expanding memory phenomenon; they simply observed and recorded it.

The average retention for all the children was about 70 per cent. Thus the question as to whether or not children remember what they see on the screen is answered positively and emphatically. Neither books which enter the child's mind through the eye-gate, nor lectures which enter—if at all—through the ear-gate, can compare with the screen as an instrument for adding information to a child's mind. When we remind ourselves that 23,000,000 minors a week are attending the movies and seeing there the kind of pictures and characters presented in Dr. Dale's analysis, as described in the preceding article, we cannot escape the conclusion that for better or worse this agency is the most powerful now determining the destinies of our coming generations of citizens.

A Machine for Recording Sleeplessness

This fact of the high retention of movie content in children's minds having been established, let us turn to the question of the effects upon their health of what they retain. The Payne fund assigned this study to Dr. Samuel Renshaw, professor of experimental psychology in Ohio State university, and to Dr. Vernon L. Miller. They tackled first the problem of the influence of the movies on children's sleep. They conducted their experiments for the most part upon 170 children between the ages of 6 and 18 in residence in a home under the auspices of the Ohio state bureau of juvenile research. The children are resident in the home for ninety days or less, until homes are found for them. They receive the best of care and the experiments were conducted with regard to their own welfare.

In order to obtain a scientific record of the movements of children during sleep these psychologists constructed an electrical device called a hypnograph or sleep-recorder. It consisted of a pen connected by electric wires to the springs of a child's bed in such a way as to register on a chart in another room every change in the sleeper's position. Twenty beds were equipped with this apparatus and the experiments carried on through 347 nights, each group of 20 children sleeping for 45 or 50 nights upon these specially equipped beds. A child would be allowed to sleep three or four nights on a bed before any record was made of his movements in order that he might become used to it. Then for 15 successive nights, in order to establish the "sleep pattern" of each child, a record would be made by the hypnograph of every movement of the body even to the turning of the head or the crooking of an elbow. During this first period the child would attend no movies. During the second period of fifteen days he would be allowed to see movies, the number varying with different groups. The pictures ranged from Wild Wests to sophisticated dramas. Following this there was a third period of 15 or more nights without movies. Each child thus slept in the hypnograph-equipped bed 45 or 50 nights. The records of these three periods were then compared by the psychologists.

The Facts Revealed

To check and supplement these tests, other groups of children submitted themselves to a different set of experiments under controlled conditions—two groups to window shopping and auto-riding during the movie time, two other groups to early rising or late retiring —for it was essential to determine whether it was *movie*-going or just *going* that caused increased restlessness in sleep. These supplementary tests showed conclusively that the children who spent the time in window shopping and auto-riding not only did not have their restlessness increased but actually slept more quietly than normally.

What did the movie-tested children record upon the hypnograph concerning the effects of the movies? Those who wish to read the details will do well to secure the monograph by Dr. Renshaw and Dr. Miller, soon to be published by the Macmillan company, or at least the summary volume by Henry James Forman covering all the studies. Here we have space only for a few of the net results of the tests. *They showed that for four or five nights after a child had seen a movie its sleep was disturbed by a much greater than normal restlessness. On the first night after the movies the boys showed an average increase of about 26 per cent and the girls of about 14 per cent greater hourly restlessness than in normal sleep. The most pronounced effects were in children near the age of puberty.*

"The significant increases of fatigue," declare Dr. Renshaw and Dr. Miller, referring to those induced

by sleep-impairment following the movies, *"are detrimental to health and growth,* not only because of their known physiological consequences, but also because of the fact that the *important inhibitions which serve to prevent misconduct are weakened." This weakening of the inhibitions, in turn, means less control of temper, greater irritability and nervousness.*

Such are the proved findings in the experiments upon 170 children so carefully studied in Ohio. If there is anything in the scientific method at all these are the results of movie attendance on the present type of movies by your child and by the 10,000,000 other American children who each week are spending two hours in movie theaters.

Nervous Effects of Horror Pictures

But there are other physical effects still to be considered. Have you ever been in a motion picture theater on a Saturday afternoon when the attendance was largely made up of children, and upon the screen there flashed an exciting serial or Wild West or gangster picture? If so, you still remember the screams of the children. You remember how they clutched each other in excitement, or covered their faces, or jumped up and ran about the aisles. If you could see those children and hear their screams with the eyes and ears of a neurologist your recollections would be accompanied by concern for what was happening to the children's nervous systems.

Mr. Forman quotes Dr. Frederick Peterson, noted neurologist of New York, who made studies (not under the Payne fund, however) of the effect of this kind of excitement on children's nerves. Dr. Peterson says that scenes of horror in the movies, if sufficiently strong, may be definitely, even permanently, injurious. Further, that "they have an effect very similar to shell shock such as soldiers got in war. A healthy child seeing a picture once in a while will suffer no harm. But repeating the stimulation often amounts to emotional debauch. If the child's heart should happen to be weak, such frequent stimulation is preparation for trouble. Stimulation, when repeated often, is cumulative. Scenes causing terror and fright are sowing the seeds in the system for future neuroses and psychoses —nervous disorders."

In the light of this statement consider the following movie autobiographies—only four of hundreds collected by Professor Herbert Blumer of the University of Chicago.*

Female, 22, white, college senior. . . . . My first recollection of a movie is still a very vivid one. I could not have been more than five at the time, when mother took me to a matinee to see Charlie Chaplin. We arrived early, just in the middle of a "serial," which was shown in weekly instalments. It was called "The Claw," and revolved about a villainous character whose right hand was replaced by an iron hook. I can still see this claw reaching out from behind a bridge to grab the heroine. Even the following antics of the famous comedian failed to soften my terrified impressions, and for weeks after I slept with the light on at night and peered carefully under the bed each morning before setting foot on the floor. . . . All my earliest impressions were those of fear—very real and vivid.

Female, 20, white, college sophomore. . . . . I remember one picture which I saw that scared me so much that I couldn't sleep at night, and I would put my head under the covers to protect myself from the image construed by my imagination. In this movie, a horrible, hairy ape, with a habit of breaking into people's houses, came in through a window and ran off with the heroine. After seeing this picture, I was afraid to go into a dark room at night because an ape might be just coming in through a window and carry me off. I was a nervous child anyway, and in the course of an exciting movie like this, I would bite the fingernails on both hands, until my fingers would bleed.

Male, 19, white, college sophomore. . . . . One picture, "Dr. Jekyll and Mr. Hyde," gave me quite a severe fright. I saw it when I could not have been more than eleven years old, and I can still remember the fear I had of the dark alleys and shadows when walking home from the theater with my aunt. I think the evil characters in the play worked at night in dark places. For some weeks and months later I had a fear of dark shadows at night when I was alone. I ran quickly past dark alleys and I avoided poorly lighted sections of the street. I never took short cuts through the prairies when by myself for fear that some lurking danger beset me. In short, the effect of that movie was to make me afraid of the dark, and of all unseen passages. It was more than two or three years before I fully outgrew this fear.

Female, 14, white, high-school sophomore. . . . . Yes, I have been frightened by a scene from "The Phantom of the Opera." This one was when the phantom pulled the mask from his face. I gave a little inward cry, for I was so frightened that I couldn't scream. The boys and girls around me were screaming and hiding their faces. The girl that went with me got under her seat. I couldn't move for two or three minutes.

A trained nurse connected with a Chicago theater declared that one horror picture caused eleven faintings and one miscarriage among adults in a single day, not to mention numerous cases of hysterics among children.

These are not exceptional cases. Professor Blumer, as a part of his study, asked 237 school children in the fourth, fifth, sixth and seventh grades this question: "Were you ever frightened or horrified by any motion picture or scene in any motion picture?" Ninety-three per cent answered, "Yes."

Terrified Boys

Dr. Frederic M. Thrasher of New York university, who made studies of movies in a congested city area, reports similar findings. Boys who had witnessed "The Terror," "Frankenstein," and "The Phantom of the Opera" told their own stories of how they were effected. Here is a typical one.

I was once frightened by a motion picture when I saw "The Phantom of the Opera." I once had to go down through the cellar to the back yard. . . . . In this picture the man had the face of a skeleton. While passing through the cellar I heard somebody walk. I stood motionless. My heart began to beat furiously, my blood began to run cold in my veins, all of a sudden. I let out a yell "mama" and to my surprise, there stood the janitor before me asking what was the matter. Even to this day I hate to go alone in a dark place without anybody with me, when I recall that experience when I was in the cellar.

Dr. Thrasher relates the following excerpt from a

*Professor Blumer's admirable monograph, "Movies and Conduct," from which these extracts are taken, will be discussed in later articles.

XUM

conversation between another boy of this community and an investigator.

Q. Are you troubled with dreams about your play?
A. Yeah, sometimes I go to shows and see mystery pictures and after, at night, I dream about them, and everything like that. They come nearer and nearer and after I feel like they are on top of me. I holler when they are on top of me.
Q. And then what happens?
A. My mother gets up and my father and they say, "What's the matter, what's the matter?"
Q. Do you ever have the same dream over and over?
A. Yeah, the dreams about that man.

Here then is something for you as a parent to ponder: the sleep-impairment and fatigue produced by movies tend to weaken your child's inhibitions and his control over his temper and conduct. They increase his nervousness and irritability. The excitement of horror pictures—especially if often repeated—may sow the seeds of future nervous disorders. You may laugh at his fears and try to reassure him, but *his nerve cells do not laugh.* Down in their depths they store away impressions, fears, and terrors that are never wholly obliterated. Some day they may rise up and smite him.

This is the second in a series of articles on "Your Child and the Movies" by Dr. Eastman. The third, "The Movies and Your Child's Emotions," will appear next week.

Investment, Speculation, Gambling

By Collis Stocking

LAST SPRING the author was present in the customer's trading room of a New York stock brokerage house. One side of the room was finished in blackboard green and divided up into small squares in which were written symbols and numbers representing different stocks and their changing prices. The clerk, whose job it was to record the prices which whirled past on a stereopticon ticker tape at the end of the room, moved back and forth frantically wielding chalk and eraser trying to keep his record up to date. In the smoke-filled room was a tense group of men with their eyes glued to the jumping tape. They were a part of the vast army of stock owners to whom a change in price was very significant.

Suddenly there was a lull. It was approaching the time when the board of directors of the Eastman Kodak company was to decide on the quarterly dividend. The market was spotty, and the decision of unusual importance. Then the gong on the news machine sounded, as it does to announce that important news is about to come over the wires. Men sprang to the machine to get the news letter by letter as the machine clicked it out. Ah, a sigh of relief, the dividend is declared.

Again all eyes are focused on the stereopticon tape. What effect will the dividend have on prices? There it comes. EK 42. Up a half from the last sale. EK 42½. She's going to the sky. The "shorts" will be in for a good drubbing. One "short" bolsters his sinking spirits by defiantly shouting, "I'll bet a quarter that it closes below 42." (He would probably lose hundreds of dollars if it didn't.) "Called," shouted a gleeful "long." Someone else shouted, "A dollar says it will close below." Business not recorded on the tape was thriving when an excited manager bounded from behind his cage indignantly shouting, "Hey, cut that out. No gambling allowed in here." The customers became sheepishly silent.

This incident casts an interesting light upon the prevailing distinction between non-gambling and gambling activities. In popular morality, the appraisal of investment, speculation, and gambling runs somewhat as follows. *Investment* is regarded as a necessary means of mobilizing personal surpluses for business purposes, besides affording the investor some protection in old age; it is, therefore, regarded as altogether commendable. *Speculation* is the assumption of risks (chances) inherent in, and essential to, the conduct of business; it is generally assumed to be justifiable and socially useful, although frowned upon in some of its manifestations. *Gambling* is the transferring of valuable considerations on the basis of deliberately created chance; it presumably serves no social purpose and is altogether reprehensible.

The dual elements involved in such a system of classification should be especially noted. It is not, for example, the chance element alone which distinguishes gambling. The wagering on the chances involved in the roll of dice or betting on the outcome of a horse race is likely to be universally regarded as gambling. But should chance be eliminated from the crap game or from the horse race by loading the dice or by stuffing the horse's nose with a sponge so as to make the outcome certain, the wagering would still probably be regarded as gambling. In contrast, when one buys wheat in May on the chance that the price will be higher in September and with the intention of reselling it, he is obviously seeking a profit from chance circumstances, or at least circumstances beyond his control, unless the market can be rigged by methods analogous to loading the dice. Such a wheat transaction, however, is not generally recognized as gambling.

Part of the confusion which exists in connection with the usual distinction between investment, speculation, and gambling arises out of the fact that modern methods of production and the methods and practices of exchanging ownership of productive resources have all developed together and have brought with them many

ideas that were more harmonious with a simpler system of property rights. One such idea is that ownership includes responsibility of control. It is for this reason that speculation is frequently distinguished from gambling on the ground that the risk of price change is inherent in the process of producing and marketing goods, and must be assumed by someone. But when risk-taking is entirely dissociated from the supervision of industry and foresight regarding the needs of the customers, it is identical with gambling from the point of view of those who assume the risks.

The rationalization involved in the customary distinction between non-gambling and gambling activities will be revealed in an historical analysis of speculation and investment, followed by a similar analysis of gambling. For centuries after the downfall of Rome regular trade was of little importance in the western world. Society was organized according to feudal patterns, and an individual's prosperity and position in society were essentially a matter of birth. Sociologists describe it as a society of status, in contradistinction to a society where relationships are supposedly the result of contractual agreements.

When trade began to reappear, it was not justified on the ground that it was profitable to the individual, but on the ground that it was beneficial to all members of society. Prices were "just prices" as defined by the church. In general, a just price was one which allowed the producer to live in a manner becoming one of his class as determined by conditions of his birth. Buying up goods in mere anticipation of an increase in price was strictly taboo, and speculation in this sense was more reprehensible than gambling. As goods became more standardized and trading relations extended over wider markets, it came to be supposed that prices would lead to the proper distribution of goods and productive resources. This change of attitude was concurrent with the beginning of the modern produce or commodity market in which claims to agricultural products are daily exchanged in annual amounts in excess of the actual amount of these commodities produced.

Enter the Stock Market!

The security exchange in the modern sense of the term was not important until after the industrial revolution. With the change from handicraft to the machine method of production, the cost of establishing a manufacturing concern was greatly increased, and in many cases was clearly beyond the means of the individual. The same was true of the typical commercial enterprise which was developed to take care of the increased volume of trade over wider markets. Machinery for pooling the small individual surpluses of funds was developed in the joint-stock company—a company with transferable shares of ownership—and in its variation, which is better known in America, the corporation.

Shares of ownership in the form of common stock were sold to those who were to share in the profits, or losses, of the new enterprise. More cautious purses were tapped by the development of preferred stock which enjoyed first claim to income and assets, and extremely timid investors became creditors of the business through the purchase of bonds. Those who were still fearful of the future of private enterprise might buy government bonds, which became plentiful with the creation of permanent national debts. The distinction between investment and speculation in securities emerged as soon as enterprises were organized in a way to concentrate both risk and chance of increased yields in certain types of securities.

During the early part of the industrial revolution, while industry still retained some of its community characteristics, it was logical to assume that the stockholder was a sort of partner in the concern and could be expected to have a personal part in its management. As soon, however, as the technical processes became complicated and a single concern grew to national or international proportions with thousands of "partners" scattered all over the world, individual responsibility became a mere fiction. This fictitious responsibility was recognized at law by limiting the individual's responsibility to only the money he had already invested or to the face value of his stock.

The Element of Risk

In the security markets, stocks of both new and old concerns were sold, but as time went on the raising of funds for new concerns became specialized in the hands of investment bankers, leaving only the securities of established concerns to be traded in the so-called stock exchange. For various reasons individuals frequently found it desirable to withdraw their funds by selling their securities. People with funds to invest sought investment opportunities. The complexities of industry, however, heightened the risk so that the future value of the securities, in so far as the individual was concerned, approached at times the realm of pure chance. But the earlier idea of the security markets as necessary sources of funds for business enterprise lingered on in the minds of men to safeguard the security exchanges against legal bans which were applied to similar activities.

In contrast with investment and speculation, gambling is a much more ancient practice. The distribution of valuable considerations on the basis of chance has always occurred in absence of some well established social rule to the contrary. In the life of primitive man, gambling was of supreme importance. It was through the medium of chance that he communicated with the deities and he drew no distinction between gambling and divination, and the same instruments were used for both. It was only as the concept of mechanical cause and effect gradually supplanted animistic beliefs that policies were formulated on the basis of personal responsibility.

The Hebrews resorted to chance in the lottery as a means for distributing property. Mathias was chosen by lot as the twelfth apostle. At a later date, lotteries were frequently used for distributing conquered or communal property and for the selection of wives.

Even as late as 1916 the United States resorted to the lottery to select the personnel of her army in the name of indiscriminate fairness. War itself is cognate with gambling practices. When stripped of its furbelows of righteousness, it appears as a gambling activity. When the sides are so unequal in strength as to eliminate chance from the outcome, we are unable to recognize the combat as war at all, but regard it as pillage and plunder.

The Classes "Protect" the Masses

The legal bans against gambling appear only after society has approved other means of allocating rights and privileges. The early opposition to gambling seems to have manifested itself after the activity became specialized and began to interfere with activities which, in the opinion of the ruling authorities, should have first claim upon the time and energy of the masses. In ancient communities, laws were passed to discourage the masses from gambling, and at later dates anti-gambling laws were aimed especially at the activity as practiced by the working classes. An edict of the provost of Paris, in 1397, specifically prohibited working people from playing tennis, bowls, dice, cards, or ninepins on working days.

Present-day prejudice against gambling is tinged also with the opposition that is shown toward anything which impairs the usefulness of the masses. The willingness to outlaw the practice among all social groups, however, obviously involves additional considerations. On the political side, gambling sets at defiance the bourgeois philosophy which holds that private property is something which has been earned and in the nature of the case tends to be commensurate with the service rendered. Rewards determined by chance have no place in a system based upon such a premise. Ignoring for the moment the parvenu, it is interesting to note that the opposition of the leisure class to gambling within the class has never been pronounced. To the members of this class, riches have a more direct relationship to inheritance than they do to industry, and therefore the bourgeois philosophy has exercised less influence. Similarly, to the members of the poorer class the direct relationship between industry and large accumulations is less apparent, and it is noteworthy that these individuals have a great respect for luck and a generous tolerance for gambling.

Puritan Ideals

On the religious side, which is closely allied with the political opposition, gambling became incompatible with religious asceticism when this asceticism was transferred from its medieval monastic home to the workaday world in the form of industry and frugality. The acquisition of property according to the modern religious outlook was not supposed to be the result of the chance of gambling, but instead the evidence of work for the glorification of God. The result was that an accumulation of material goods, which frequently took the form of securities, came to be regarded as symbolic of the attainment of divine grace by the possessor. In urban communities in the past few decades, the purely religious opposition to gambling has tended to become more compromising. This is partly because of the difficulty of maintaining a hostile attitude toward the conventional category of gambling when certain activities, highly reputable according to prevailing social standards, have come more and more to resemble it.

This vagueness of our conventional categories will be revealed in a few examples. There are more than a quarter of a million stockholders of the American Telephone and Telegraph company. There have been times during the past few years when, due to an incomprehensible complexity of circumstances, the stock has varied in value as much as $10 a share during a single day. This change in value has been accompanied by frenzied buying and selling of millions of dollars worth of the stock. But what effect has this had upon the policy of the company furnishing telephone and telegraph service? What responsibility does the individual assume in acquiring the stock that is not incumbent upon the man who piles his chips on number 23 of the roulette board before the wheel is spun? Or suppose a man is dealing in the commodity market and buys the right to receive 10,000 bushels of wheat sometime in the future and intends to grind this wheat into flour. He is obviously an investor in raw material. But if he buys the wheat because he is convinced that the wheat will be worth more in the future, is he a speculator or a gambler?

What Does Speculation Contribute?

At this point we may further emphasize the superficial character of the usual distinction between speculation and gambling by rightfully insisting that there is a possibility that many risks are due not to the nature of industry but to the result of speculative activities which are merely part of the present organization of business. The suspicion is now becoming prevalent that many varieties of speculation contribute nothing to industrial efficiency or to the rational distribution of capital. If this suspicion is correct, it must be insisted that a large part of our current speculation appears as pure gambling from the social viewpoint as well as from the point of view of the participants.

The argument that the speculator, by constantly shifting his position when he thinks prices are too high or too low, exerts a stabilizing influence upon trade and industry, and thus serves an important function, is not entirely convincing. There are good reasons to believe that his activities may have just the opposite effect and make price gyrations the normal state of the market. During the boom days of 1929 the demand for funds to be used in connection with buying and selling securities became enormous. Many businesses with available funds found it more profitable to loan them to speculators and investors than to use them in producing goods or than to pay them out as dividends to their own security holders. Then came the dismal days of October and November. Banner headlines in all the newspapers of America carried the account of 16,000,000

shares of stock being traded in the New York Stock Exchange in a single day. There was more excitement than has ever been aroused in other countries by the drawing of the national lottery. Prices were demoralized. The business world was panic stricken; our economic system shaken to its very roots. From this shock we have not yet recovered.

These events have caused some students to consider seriously the advisability of our policy of prohibiting lotteries and gambling on horse races. The gambling propensity of American citizens has mobilized the machinery of business to its purpose. The billions of dollars bet annually on horse races is of little concern to the producers of goods and services, but a collapse in the stock market is another matter.

This is the seventh in a series of articles dealing with economic problems. The next will appear in an early issue.

MAY SURVEY OF BOOKS

The Panorama of American Religion

THE MARCH OF FAITH, THE STORY OF RELIGION IN AMERICA SINCE 1865. *By Winfred Ernest Garrison, Harper & Brothers,* $2.50.

MODERN historical scholarship has been a long time in bringing some very necessary first aid to American church history. The general works in the field have been for the most part either annals or chronicles or else works in which eloquent and uncritical partisanship has been substituted for research and critical evaluation. In "The March of Faith" the historian has made a belated arrival. And such a book is worth waiting a long time for.

The book is an animated panorama of the seventy years since the civil war, the period during which America of today has emerged. The full sweep of the era is presented, with the main theme the emergence of contemporary American civilization from the vastly different world of 1865. Dr. Garrison gives what might be called an "airplane view," disclosing the contours of the movement of three-quarters of a century. Religion is treated, not as has so often been the case, as though it were something in a vacuum, but set in the very midst of its environment, influenced by the economic, social and intellectual movements of the different decades, and in turn acting upon them. There is also a "God's plenty" of fresh and arresting detail, not (thank Heaven!) breaking out continually in a rash of footnotes like the German measles, but set in the narrative, revealing detail, giving both evidence for judgments, and also the "feel" of the period.

The great significance of the book is that it brings to the story of religion in America the spirit, resources and skill of the modern social historian. Some denominational histories in very recent years have had the benefit of this type of historical treatment; for instance, Professor W. W. Sweet's recent "Methodism in American History" and Professor Garrison's own "Religion Follows the Frontier, a History of the Disciples of Christ." Last year gave us also the fascinating "Religion in Our Time" by Gaius Glenn Atkins. But in "The March of Faith" there is not only a history of a longer era, but a more comprehensive and detailed record than is attempted in Dr. Atkins' book.

Augustine Birrell once said that there are only two classes of writers: the scientific ones, who are the only ones who know anything but who cannot express themselves; and the literary ones, who can express themselves perfectly but unfortunately have nothing to say. Mr. Birrell had never met Dr. Garrison. This book comes by the word "March" in its title honestly. It "marches." Undoubtedly the first duty of a lowbrowed nonprofessional reader is to record that the reading of the book is grand fun. No novel of recent years has given the present reviewer anything like so much continued interest and absorption. The author has not sterilized or dehumanized his mind, after the fashion of many ponderous research hounds, as a mistaken act of sacrificial worship on entering the temple of history. Here is a whole mind and a rich one, with wit and humor, imagination as well as interpretation, with occasional sentences moving with the sprightly step of satire.

One very appreciative review of this book began with this sentence: "What Mark Sullivan has done for the general history of America in 'Our Times,' Professor Garrison has done for its recent religious history in this brilliant survey." On reading that, the author must have exclaimed, "God save me from my friends!" For it would be hard to imagine a greater disservice to the book. As a tribute, that sentence would rank with calling Immanuel Kant "the Will Durant of his time." That last sentence may be rough on Sullivan; but the "tribute" in comparing him to Mark Sullivan was much more rough on Garrison. It is true that "The March of Faith" is full of contemporary quotations such as give unfailing interest to "Our Times." But of the interpretative ability of Professor Garrison, Mr. Sullivan does not have a trace. Much of Sullivan's economic and social interpretation is on a par with that of much of his daily political correspondence; not far, that is, above the level of a good boy scout. It is far more accurate to say that Dr. Garrison has done for religion what Beard's "The Rise of American Civilization" did for general history; it has brought the type of treatment to religion which Parrington brought to literature in his "Main Tendencies in American Thought," particularly in that noble fragment, the third volume, "The Rise of Critical Realism in America." One of the strongest impressions made by the book is that if all the sections dealing exclusively with religion and the churches were lifted out of it, what remained would be perhaps the best one volume history of American social, economic and intellectual life in existence.

The very chapter titles indicate the background against which the story is set: The Days of Reconstruction; The Gilded Age; Broken Ramparts of Creed and Custom; The Era of the Brownstone Front; The Church Discovers the Human Race; The Church Discovers Big Business; From Fundamentalism to Humanism. These are just a few. The opening chapter, giving a cross-section of the nation July 1, 1865, parallels in interesting fashion the chapter in Sandburg's "Lincoln" on "What the Moon Saw" in 1812, and Allen's opening chapter in "Only Yesterday."

An outstanding feature in the volume is its sustained mood of critical realism. The story of religion during these mount-

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ing years is told with ethical and spiritual insight and clear-eyed scrutiny. This does not mean that the historian becomes moralist and lectures preceding generations. It does mean that there is an entire absence of sentimentalism and holy romanticism. In every decade there is shown by the massing of fact and record where the religious institutions were characterized by moral obtuseness, where they took on protective coloring from their environment, where they endeavored to measure up to opportunity. A sample, both of the style and the penetration into economic and ethical realities is to be seen in this description of the seduction of the churches in the '70's by the generosity of the rich: "The general level of business was low, and the church, perhaps confused by the complexity of new moral issues or blinded by the generosity of those who spent piously the money they had gained in devious ways, had little to say about it. The new financial sins had not yet acquired the odium which had long been attached to the sins of the flesh. Daniel Drew scuttling the Erie railroad and escaping across the Hudson river one jump ahead of the sheriff was founding a theological seminary and attending prayer meeting when he was not printing bogus shares or devising and practicing the technique of watering stock. And Jay Cooke, who had no scruple about corrupting legislatures in the interest of the Northern Pacific railroad, was president of the Evangelical Education Society of the Protestant Episcopal church."

There are so many arresting and penetrating valuations and summaries that if one starts to quote there is no place to stop.

Equally strong is the impression of fairness. The chapter on the days of reconstruction is a fair sample of the spirit of fairness that dominates the book. There is ample material available for blistering pillory of either the church of the north or the south. Dr. Garrison shrinks from no facts, but has no interest in blisters. His picture, however, of the way and the extent to which the churches in the north supported the policy of hatred, revenge and vindictiveness pursued by the radical opponents of President Johnson, makes clear the tragic lack of moral and spiritual understanding on the part of the churches. That same judicial spirit is found in the discussion of the churches and the world war and the fundamentalist controversy.

It is inevitable that in a compact volume covering so full a period every reader may find different omissions which seem strange. That no mention of such a figure as Sheldon Jackson should be made is an example of this. Several mistakes of date and other minor inaccuracies strike the eye.

The book will give to one an indispensible exploration of the development of the whole religious situation and problems of present urgency in American life. It ought to be, and will be, standard equipment for all interested in religion, for a long time to come.

HALFORD E. LUCCOCK

A Brilliant Symposium

RELIGION TODAY. *Edited by Arthur L. Swift. Whittlesey House, $2.50.*

A CHALLENGING Enigma, is the subtitle. That is what religion is to many people today. That is why they read so many books on religion. They have found no answer to life's mystery. They are not satisfied. They hope that each new book on religion will give them the answer. They want some final authority. Of course, there is no final and absolute authority.

This is not a comforting book; it is a challenging book. It seeks no converts, theistic or otherwise, but attempts to present succinctly and clearly the knowledge and judgment of men who have thought deeply about religion and its social meaning. As the editor says in his very excellent chapter on Religion and Primitive Societies, "The major quest of this book is to explore what religion was and is and may become."

The men who write the fifteen different chapters are all distinguished persons and write from many different points of view. Let me mention a few: Hornell Hart, who writes on Religion and Psychical Research; John A. Ryan, on Catholicism and Democracy; Reinhold Niebuhr, on Protestantism, Capitalism, and Communism; Morris R. Cohen, on The Dark Side of Religion; John Haynes Holmes, on The Future of Religion.

One of the best chapters of the book, in which there are many excellent chapters, is the one by Gaius Glenn Atkins on "The World's Living Religions." It is my opinion that he has never written anything better than this chapter. He has boiled down the study of a lifetime and says it all beautifully. May I quote a few sample sentences: "The constants in all religion are the mystery of the universe, the nostalgia of the human spirit for an order beyond the flow and flux of things to which it believes itself akin, and the belief that it has evidence of such an order. . . . If one dig deep enough there is always an earlier altar beneath the last one, the foundations of another temple beneath what is now beautiful or proud or strong, and the articles of a cruder creed behind the confessions of the living; all this unbrokenly since human time began. . . . Neither can any student of religion fail to recognize a region in which the frontiers which separate the great religions become strangely tenuous and that region is the questing soul."

Three stirring chapters by Rabbi Newman, Bishop McConnell and Reinhold Niebuhr might be grouped under the one title, "Religion in a Revolutionary Society." These chapters are so rich and challenging that one wants to quote whole pages from each one of them. Rabbi Newman says: "The church must ally itself with the makers of the new economic order whereby the democratic ideal will be extended to the industrial system underlying politics. . . . Religion is the custodian of the world of idealism. . . . America has more to gain from a perfect Catholic, a perfect Protestant, and a perfect Jew than from three nondescripts. Religious fellowship must prevail tomorrow, but it must be based upon religious loyalties."

From the thrilling words of those chapters we turn to the chapter by Professor Cohen. Orthodox readers would do well to skip that. It is too perplexing and disturbing. He upsets so many of our conceptions and definitions. For example: "To define religion as our highest aspiration and then speak of Christianity, Islam, or Judaism as a religion is obviously to beg the whole question by a verbal trick of definition. There are many who speak of communism as a religion, but this surely is to cause hopeless confusion. There is no real liberalism in ignoring the historic meaning of words. And no one who knows anything of the historic and general use of the word religion can well use it to include atheists like Shelley or Lenin and exclude men like Calvin and Jonathan Edwards. . . . Religion is first of all something which makes people do something when people are born, when they become mature, when they marry, and when they die. It makes people go to church, sacrifice, fast, feast, or pray. And religion that does not become so organized or embroiled in life is a mere ghost, a creature of an uninstructed imagination."

He punctures the vanity of many of us churchmen. "In the struggle for social justice what has been the actual in-

fluence of religion? Here the grandiose claims of religious apologists are sadly belied by historic facts. The frequent claim that Christianity abolished slavery has nothing but pious wishes to support it. . . . It was not the church that was responsible for the initiation of the factory regulation which mitigated the atrocious exploitation of human beings in mines and mills"—and so forth.

John Haynes Holmes on "The Future of Religion" is as brilliant as ever. But he has very little comfort to offer to those who want to cling to any organized religion or any historic creed. He says that in the future there will be no gods, no churches, no Bibles, but that there will be religion. "True religion, however, religion understood as the spiritual expression of all things natural and normal—this is not disappearing. On the contrary it is flowing like a great tide from out the deep and flooding all the areas of man's existence. . . . Religion is only just beginning to come."

JAMES M. YARD.

The Real Oxford Movement

THE OXFORD MOVEMENT AND AFTER. *By C. P. S. Clarke. Morehouse Publishing Company.*

EVERY MAN'S STORY OF THE OXFORD MOVEMENT. *By T. Dilworth-Harrison. Morehouse Publishing Company,* 85 cents.

LEAD KINDLY LIGHT: STUDIES OF THE SAINTS AND HEROES OF THE OXFORD MOVEMENT. *By Desmond Morse-Boycott. The Macmillan Company,* $1.50.

ON A DAY in mid-July, 1833, John Keble preached at St. Mary's, Oxford, a sermon whose effect was such that Newman, who was then vicar of St. Mary's and heard the discourse, afterward wrote: "I have ever considered and kept the day (July 13) as the start of the movement of 1833." By general agreement, this estimate is so well founded that the present year is properly considered as the centenary of the Oxford movement. It was some years before any appreciable Romeward drift appeared; some years even before ritualism became a characteristic of it; but it was from the start an earnest effort to revive spiritual life and Christian living in the Church of England.

One need not agree that what the church needed was a restored and heightened sense of "catholicity" to recognize that it needed some antidote to its worldliness and some corrective for its sluggishness. The statement that the parish clergy furnished "a black recruiting sergeant for the tory party in every village" was deficient in accuracy only because more than half of the parish priests were non-resident. In 1831, twenty-one bishops in the house of lords voted against the reform bill and only two in favor of it. The incomes of the bishops ranged up to the bishop of Winchester's 50,000 pounds a year, and there were country parishes which were worth several thousand to their non-resident incumbents, while the country as a whole was in an advanced state of religious destitution so far as the established church was concerned. It was high time for a revival. It came in various forms. The Oxford movement was not the only one, but it was a sincere and significant one.

The three volumes here brought to the attention of students of this movement are all written from the modern Anglo-Catholic point of view, which means that their authors look upon the increased emphasis upon the concept of catholicity and upon the adoption of the doctrines and ritual of the "ancient church" as necessary to the health of the church, and upon the passing over to Rome of Newman and others as an event which was neither logically nor historically nor religiously necessary.

Of the three, Mr. Clarke gives the most complete and the most nearly objective (though far from entirely objective) history of the movement and of the development first of ritualism and then of Anglo-Catholicism in the years that followed. Mr. Dilworth-Harrison, in a briefer and simpler treatment, and in a tone which suggests that his concern is frankly for the defense and promotion of the Anglo-Catholic view, lays a larger proportion of his emphasis upon matters of ritual. In an appendix he gives an interesting tabular presentation of a long series of court decisions having to do with the legality of such matters as altar candles, mass vestments, credence tables, altar crosses, colored altar cloths, incense, the singing of the Agnus Dei after consecration, and the eastward position in celebrating holy communion. It is simply impossible for one outside the circle to take these things so seriously. One can only read and wonder. To quote from Clarke's book: "Ceremonial, the ornaments of the sanctuary, and the dress of the minister are as important in worship as drill and uniform to the soldier on a ceremonial parade." Just about! But how important, for purposes of patriotism and national defense, is a ceremonial parade?

Mr. Morse-Desmond's volume is a series of biographical sketches and appreciative estimates of the services rendered by the principal participants in the Oxford movement. Any of these three, or all of them, may be read with profit by those who are interested — as what student of religion is not? — in this profoundly earnest and spiritual effort, especially in the year of its centenary, and more especially when there is some danger that its historic name will be usurped by a more recent movement which is less entitled to it.

W. E. GARRISON.

"We Are Not Divided"

CHRISTIAN UNITY IN PRACTICE AND PROPHECY. *By Charles S. Macfarland. The Macmillan Company,* $2.75.

THIS is a timely book. The story of the growing sentiment in favor of more intimate fellowship among Christians, and the formal steps that have been taken in the attempt to realize it, needed to be told at this stage of the movement. And no one is more competent to write the story than the man who has held through many years the outstanding position of leader in the most efficient embodiment of the idea, the Federal Council of the Churches of Christ in America.

When one looks over the list of agencies now active in the work of Christian cooperation—such as the Federal council, the Universal Christian council on life and work, the Foreign Missions conference, the Committee on Cooperation in Latin America, the Federation of women's boards of foreign missions, the Home Missions council and the Council of women for home missions, the International council of religious education, the Council of church boards of education, the World's Sunday school association, the Community church movement, and the many voluntary groups, like the American Bible society, the Y. M. C. A. and the Y. W. C. A.—and then looks back at the earlier situation of denominational suspicion and rivalry, one realizes that the beginnings of intercommunional fellowship were slow and difficult. Only gradually did antagonism yield to toleration. Much more rapid has been the evolution from toleration to cooperation. Today every consideration of loyalty to the ideals of Jesus, of spiritual influence in a questioning age, and of economic efficiency in the work of the church demands closer and more visible unity among the Christian forces.

Dr. Macfarland reviews the beginnings of the church, the apostolic age, the efforts for union through the reformation and subsequent times. In America the sentiment had a more favorable opportunity than in Europe, and yet Christian people

had to go outside of the churches to unite in practical religious service, like the Bible society, the Sunday school enterprise, and the Tract society. The adoption of the English pattern of an evangelical alliance, a purely voluntary organization, without official status or authority, was the real beginning of the cooperative movement in the United States. The organization of the Federal council in 1908, and the progress of unity since that time, both in this country and abroad, are given full and interesting treatment, and some of the problems that have been confronted in the process. The attitude of the various Protestant bodies toward the question of unity suggests interesting reflections. The various techniques of union efforts are reviewed informingly. But the growth of the ideal is evident, and the prospects are not lacking in encouragement for men of the cooperative spirit. Dr. Macfarland has rendered a most valuable service in the preparation of this volume. It is certain to be the standard work on the subject for a long time.

One of the most valuable sections of the book is the series of interpretative messages from the various bodies which in recent years have discussed the problem. Perhaps a word of surprise may be recorded that in this wealth of material dealing with Christian unity no mention is made of the work of Dr. Lyman Abbott, one of the earliest advocates of closer fellowship, whose journal, Christian Union, later became the Outlook; or of Dr. Peter Ainslie, organizer of the Christian Unity league and editor of the Christian Union Quarterly, the one publication in the United States devoted entirely to the theme of a worldwide fellowship of Christians.

H. L. Willett.

The Battle for a Better World

Moral Progress. *By John H. Stoody. Evangelical Press, Harrisburg, Pa.*

IN THESE days when we have suffered quite enough from the long moral backwash of the war, and from the up-and-down material surge of prosperity and depression, there seems to be due a summons to the more or less disorganized and disheartened forces of righteousness and religion to gird themselves with new hope and vision, and with the old resolution and courage, in the never finished battle for a better world. Such a summons rings from the packed and eager pages of John Stoody's "Moral Progress."

The author makes no attempt to prove the Christian faith that God is the ultimate and ever-active source of moral progress, and that Jesus Christ is the supreme and all-sufficient inspiration of that progress in human form. But starting from this thesis he marshals his arguments and incentives to action in careful and impressive fashion.

It is a pity that the manner of writing is not always quite so careful. There are occasional annoying slips in punctuation and loosenesses of construction, which one can however readily forgive because of the much greater frequency of sentences almost gemlike in their quick sparkle and compact completeness. And there is a wealth of apt illustration and excellent quotation which reward the eye and heart, and quicken the mind, on almost every page.

The book opens with a discussion of the divine and human components in moral progress, in their various alignments, and of the different needs and challenges which civilization today presents. Then follows a survey of the political aspects of moral progress, and of moral movements in action. The field is the world, and the author's sympathies range far and climb high. And he is not so interested in the grinding of any particular ax as in seeing that all the weapons and forces making for moral welfare are brought into action in effective fashion and where they are needed most.

It is rather a startling book because it is so timely in these days when human values have certainly endured enough and suffered more than enough at the hands of an age overobsessed with material values and exalting dollars and dividends to the frequent obliteration of character and happiness and aching underprivileged lives. It is a book worth anybody's reading who feels that the world has been at the sag-end of spiritual things altogether too long, and that the zero hour is just about due for a new fighting advance of the forces of religion and righteousness all along the line.

H. D. Gallaudet.

A Yardstick for Good Will

Measurement Of Good Will. *By Lester W. Bartlett and Wilbur W. White. Association Press,* $2.00.

EVERYTHING is being appraised or measured in these days, from human intelligence to the alcoholic content of beverages. This book is an attempt to apply scientific scales to the measurement of the good will, or regard and approval, which is felt for the Y.M.C.A. by its constituency. The methods which the authors pursue would apply equally to many other organizations of a public and philanthropic character. That the good will of the public must be won and held by such institutions, for example, as the church, the Y.M.C.A., the Red Cross, the Salvation army and the Boy Scouts is apparent, for their perpetuation depends upon the favorable attitude of the persons whom they seek to serve. The financial support of such institutions will depend upon the estimate which the public places upon the values and satisfactions which they furnish. In these difficult days, therefore, when money for philanthropic enterprises is hard to get, it is very desirable that the friends of such enterprises should be able to describe clearly what results flow from their activities and should know what sort of thing creates good will and so invites support, and what decreases or destroys it. It is difficult to define and to measure good will in business, though it has a commercial value that is recognized. It is not less difficult in philanthropy. However, Dr. Bartlett, professor of education in the Y.M.C.A. college in Chicago, and his associates have given us a most valuable study of the elements that promote such good will, and have suggested standards and a method by which the results of philanthropy may be appraised.

Robert A. Ashworth.

Books in Brief

The Universe of Science. *By H. Levy. The Century Company,* $2.00.

A small book, but one that deals in a large way with some of the greatest ideas of science, some of which have for their immediate subject matter the minutest possible subdivisions of the physical world. It might be called an introduction to the grand strategy of modern science; or a discussion of the fundamentals of scientific method, with some indication of the direction in which thought and knowledge have been carried by the application of that method. It becomes doubly interesting — at least to one interested in mathematics — at the chapter on "the Queen of the Sciences"; and it gets exciting in the chapter on "Scientific determinism," in which the author locks horns with Eddington and Jeans who have asserted that the apparent lack of rigid physical causality in the behavior of the particles of which atoms are composed gives ground for renewed faith in "our intuition of free will." In the light of Levy's criticism, one is disposed to question whether Eddington, as physicist and mathe-

matician, has any proof for his proposition that "at some brain center the course of behavior of certain atoms or elements of the physical world is directly determined for them by the mental decision." But neither does Levy's argument seem to prove the contrary. The links which intervene between a conscious purpose and an overt act lie in a region which is as unexplored for these eminent scientists as it is for everybody else. It is doubtful whether anybody was every actually convinced of the fact of moral responsibility and the power of choice by laboratory experiments with erratic electrons. Freedom of the will must be sustained, if at all, by more persuasive arguments than that.

FIGHTING THE INSECTS, THE STORY OF AN ENTOMOLOGIST. *By L. O. Howard. The Macmillan Company,* $2.50.

The hunting of little game may not be as exciting as the hunting of big game, but it is much more important. Pests and parasites kill more people and do more damage generally than lions and tigers. Mr. Howard, who is now seventy-five and has been studying and fighting insects all his life, gives a genial and very personal account of his experiences and a convincing interpretation of the significance of his field of work. He has been chief of the bureau of entomology in the United States department of agriculture.

THE MESSAGE OF SAT TAL ASHRAM, 1931. *Association Press, Calcutta, Rupees* 3/8.

Sat Tal Ashram, founded by E. Stanley Jones "to yoke the Christian spirit and the Indian spirit," brings together about twenty-five picked men and women, Indian and foreign, for a period of two and a half months each year in a beautiful setting in northern India under a definite discipline which includes manual labor, study, meditation, recreation and meetings for devotion or discussion. They wear Indian clothes, eat Indian food, sit on the floor Indian fashion, use Indian utensils, attempting to think their problems through "in the framework of India's culture and life." This volume brings together a part of the papers prepared for the conference of 1931 by individual members, but discussed thoroughly and revised to represent as far as possible the thought of the whole group. The book is significant as marking an increasing Indianization of the gospel and will be read with keen interest by careful observers of what is happening in the field of missions.

THE WORLD OF JESUS. *By Henry Kendall Booth. Charles Scribner's Sons,* $2.00.

In beautifully readable form and accurately informing substance, the author of the well remembered "The Background of the Bible" and "The Bridge Between the Testaments" pictures the cultural, religious, political and geographical matrix in which the life and work of Jesus were cast. Attention is also given to the geographical setting. There are chapters also on the method of Jesus as a teacher and on the literary form of his teachings. The book is primarily designed for private reading, but an appendix furnishes additional apparatus for class use. There can be no reasonable disappointment with it for either purpose.

A WATCH IN THE NIGHT. *By Helen C. White. The Macmillan Company,* $2.00.

If this fictionized life of Jacopone da Todi is the fruit of Miss White's Guggenheim fellowship, the foundation has a right to congratulate itself upon having fostered a work at once scholarly and beautiful. Jacopone, "the Fool of God," a mad mystic of the thirteenth century, a member and champion of the spiritual party in the Franciscan order, probably the greatest Italian poet between Dante and Petrarch and author of the "Stabat mater dolorosa," is one of the most appealing figures in the history of his time. His life is not only the story of a personal and religious experience of the most poignant sort, but also the story of the continuation of the unsuccessful struggle to hold the Franciscan order true to the purposes of its founder and the equally unsuccessful effort to reform the church by ridding it of the simony and worldliness which had corrupted its high command. Miss White has taken some legitimate liberties with the historical facts. The deadlock preceding the election of Celestine V lasted more than two years, not a mere two weeks. Jacopone was perhaps less the diplomat and more the madman than she has made him. But the main lines of the picture are true, and they are beautifully drawn. As an historical and biographical novel of medieval religion, this has no superior within my knowledge, and its human interest is equal to its historical value. I recommend it highly.

The Question Box

If the theory of the vicarious atonement is abandoned, in what sense is Jesus Christ the savior of the world?—J. J. S., Orono, Maine.

CHRISTIAN thought is moving away from the doctrine that the death of our Lord was a price paid to Satan for the soul of man, as some theologians once insisted, or was a satisfaction offered to the divine justice in compensation for human sin, as others held, or was a substitute for the penalty which would have fallen upon man as disobedient to the divine administration. To the writers of the New Testament, and particularly to the apostle Paul, who moved in the atmosphere of temple ritual and the blood offerings of the Hebrew law, such forms of speech as "purchased with his own precious blood," "gave himself for us blood," were not only consistent with their own understanding to redeem us," "ransomed us from the law's curse," "ransomed with the precious blood of Christ," and "redeemed through his of the redemptive work of Christ, but were the best interpretation of that ministry to a generation of Jewish and Gentile converts accustomed to the blood atonement conception of Jew and pagan in that age. In their thought, so tremendous was the achievement of the Master in his atoning work that they seized upon all forms of speech which seemed to throw light upon his service to man. Of these figures of speech those which involved the blood ritual were most customary and convincing.

The redemptive work of Jesus is not defined by any of the theories of the atonement. All of them have made approaches to the truth in terms of the mood and thinking of the age in which each was formulated. None has exhausted the meaning of that work. Jesus is the savior of the world in the sense that he is the most adequate disclosure of the character of God. To see him is to see the Father. He has made evident to all men the sacrificial, suffering love of a God who so loved the world that he gave himself in the person of one dearest to him as an ultimate proof of that love. The life and death of Jesus are of one pattern, and not to be separated by any line which makes one more significant than the other. The sacrificial ministry of our Lord is the supreme appeal to mankind to be reconciled to God. It is also the revelation and illustration of "the way"—the only way—by which humanity can win through to the successful, the victorious life.

When Jesus's plan of life is tried it works, and it is the only pattern of life that never fails. In this sense it is the representative, vicarious ministry of the Elder Brother of the race, who has first of all in our behalf passed through the sacrificial experience to which all who follow him pledge themselves. It is more than this. In the life and death of Jesus something happened beyond all language wonderful, evading all definition by its mystery and meaning. But in virtue of that life and death it is easier to believe in God, in a moral order, in the forgiveness of sin, in the holy life, and in the life eternal. In these and many other phases of human experience, realized today and destined to fuller disclosure in days to come, Jesus Christ is the savior of the world.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Pastors Hear Howard Scott

Technocrat Upheld by Society of Industrial Engineers—Dr. Felix Adler Dies —Edwin Markham at 81

(Correspondence from New York)

NEW YORK, April 29.—Howard Scott spoke informally before the Minister's union at Labor Temple last Tuesday evening. He was in fine form and completely undaunted by the hosts arrayed against him. He gave a clear and convincing presentation of technocracy and stated that the defections from his group were having no harmful effect. In view of the terrific pressure brought to bear upon some of his erstwhile colleagues it is not surprising that some could not stand up against it. So far there has been no report from the committee appointed by President Butler of Columbia which was to look into the whole subject. Rumor has it that the committee did prepare a report calculated to reassure the public but the bank holiday made such reassurance in questionable taste.

Mr. Scott is certainly having the satisfaction of seeing most of the predictions he made last fall come to pass. Also to the unprejudiced observer it is of more than passing interest to note that the committee of the Society of Industrial Engineers brought in their report on the "Significance of Technocracy" early this month. Their verdict on the main issues was for technocracy. To quote: "Statistically therefore, the contention of technocracy that the price system is incompatible with 'high energy' civilization appears to be well validated." Mr. Scott made many friends among the members of the Ministers' union. This organization is now two years old and will be represented at the "Continental congress" next week in Washington.

* * *

New Pastor At Park Avenue Presbyterian

Rev. Edmund Melville Wylie, formerly of the Central Presbyterian church of Montclair, has been called to the pastorate of the Park Avenue Presbyterian church. He is to be formally installed this coming week. This is the church of which Dr. Albert Parker Fitch was the pastor. It is cheering to know that a man of such real talents as Dr. Wylie is to carry on the work of Dr. Fitch.

* * *

Dr. Felix Adler Is Dead

Dr. Felix Adler, founder of the Ethical Culture movement and known the world over for his writings and his scholarship, is dead. Born a Jew, the son of a rabbi, Dr. Adler could not find complete spiritual satisfaction in either Judaism or Christianity. Yet he was deeply, passionately religious and believed that it was possible and necessary to interpret religion in terms acceptable to the scientific spirit and the social idealism of the modern age. Dr. Adler inspired others with his vision and in May, 1876, the Ethical Culture movement, now so widely known, was born. In these days of German and other anti-Semitism it is good to remember that Dr. Felix Adler was not only a philosopher, teacher, writer and ethical leader but a man of such true holiness and kindness that his very presence made Hosea and Isaiah and Jesus himself seem more real.

* * *

Edwin Markham Addresses Brooklyn Church

Edwin Markham, world famed poet, celebrated his 81st birthday by addressing the congregation of All Souls' Universalist church in Brooklyn. This address opened a three-day celebration in his honor in our city. In his address Mr. Markham pointed out that cold logic is not enough, for to get the most out of life there must be added song. "And song is poetry, the expression of the unfamiliar beauty of the world .... an attempt to express the eternal realities, those things which are deathless and divine."

* * *

Hold Conference on Militant Pacifism

The "Conference on Militant Pacifism" organized by the War Resisters' group here and held in Washington last Saturday, was a decided success. The conference was notable for the fact that for the first time out-and-out war resistance was advocated by speakers and their words were broadcast from coast to coast by the National broadcasting company. Among the speakers were such well known pacifists as Jessie Wallace Hughan, Sidney E. Goldstein, Devere Allen and John Haynes Holmes. Much attention was given to ways and means of dramatizing the peace movement. Increasingly the out-and-out pacifists are wearing the green shirt as a symbol. A committee was appointed made up of representatives of the various groups to draw up plans for pacifist action in event of war.

* * *

American Psychical Institute Organized

Dr. Hereward Carrington, famous investigator in the field of psychical science, has organized the American Psychical institute with offices at 789 Park avenue. About 200 people met there last Tuesday evening to hear about plans for this new organization. Among the speakers were Dr. Shailer Lawton, Mr. Arthur Goadby and Mrs. Eileen Garrett, the latter well known for her mediumistic powers. It is planned to have a psychical laboratory here to be carried on in much the same way as the one now maintained in London under the direction of Harry Price. Thoughtful students of this whole subject will welcome the organization of this group backed as it is by the outstanding psychical researchers of this country and the world.

EDMUND B. CHAFFEE.

South Protests Decatur Verdict

Much Sentiment in Favor of Negro Boys—Beer Strikes Snags in Georgia and Florida

(Correspondence from the Southeast)

TAMPA, April 22.—The outcome of the first retrial in the celebrated "Scottsboro case" is unsatisfactory to fairminded southerners. There is strong sentiment against the verdict of the Decatur, Ala., jury. Sentencing the first Negro boy retried to die in the chair has brought forth general comment from the Interracial commission and churches and the sentiment for a reconsideration of the case is strong.

The treatment of the Scottsboro case in northern newspapers, particularly those papers with large Negro circulation, has been in many ways as prejudicial and biased as the alleged sympathies of southern people. Of course any intelligent writer knows that a rural community in a dense Negro population belt, dealing with a case badly distorted by publicity and sensationalism, is subject to very fallible conduct in such an affair. No one will doubt that race prejudice and bigotry are playing a significant part in this case. Nevertheless, the fact remains that the trial judge, James E. Horton, has been as fair and just in the handling of the case as it seems possible to be. The sympathies of the southern people, if some outspoken commentators can be trusted as reliable guides, are as much with the Negro and for his vindication and just treatment as a race, as are those of the east or the north. Sectionalism ought to be dead in the United States by this late hour.

Let me quote Mr. Virginius Dabney, of the editorial staff of the Richmond Times-Dispatch: "A careful review of the evidence at the first trial convinced me that the defendants had not had a fair deal, but I was in doubt as to whether they were innocent or guilty. This second trial convinces me that they are innocent." I believe the statement of Mr. Dabney is a fair and accurate expression of intelligent southern opinion about the case at this time. Ministers and church groups have been active in Alabama and elsewhere in the interest of an aroused public sentiment that will tolerate nothing less than justice in this case.

* * *

Family Assumes Bank Guarantee as Memorial

Greensboro, N. C., witnessed the finest kind of tribute to the late Caesar Cone, textile executive and philanthropist, in the creation of a living monument. Commenting editorially upon the act of the Cone family in behalf of the many employes of the Cone mills, the Raleigh News and Observer says: "On Monday the Cone family had the following notice posted on the bank building in the community of White Oak:

'Caesar Cone organized the Textile bank. He did so to encourage his employes to save and provide a safe place for the deposit of their earnings. . . . As a tribute to his memory the family have decided to see that all depositors in the Textile bank, and its successor, the Textile branch of the North Carolina Bank and Trust Co., shall receive full payment of the balances to which they are entitled.' "

The paper praised the fine spirit of responsibility and unselfishness of the heirs of the executive in accepting what was in no way a legal obligation on them. This indeed is a practical and, I feel, a genuine memorial.

* * *

Florida Beer Bills Strike a Snag

Florida legislators are in the throes of a far reaching beer struggle. The first bill for beer, passed by the house, was defeated in the senate. Three new bills seeking the elimination of many objectionable features in the original, are now pending. Last week a hearing was held and the forces of both sides were marshaled in Tallahassee. The beer advocates admit that this type of legislation has struck a bad snag. The dry sentiment, badly underestimated and heretofore rather ineffectively expressed, is making a last stand in the state house that is causing the wets real trouble.

* * *

Churches Protest Use of Beer Tax for Schools

A proposal to turn over the estimated tax revenue of beer in Florida to public schools, if and when beer is legalized, has brought a storm of protest from the churches. It is estimated that $2,000,000 will be thus raised according to the tax schedule that accompanies the beer bill. The schools are now closed for want of funds.

* * *

Governor Refuses to Call Special Beer Session

Gov. Talmadge of Georgia has refused to call an extra session of the Georgia legislature to pass beer legislation and characterizes the beer clamor as an agitation that would soon subside. "When the adjoining states get beer and liquor—the two go together, mind you—then it will be time enough to watch the situation in Georgia," he declared.

The press of the state, while largely sympathetic toward beer legislation, went into an uproar at the prospects of that "dumb do-nothing legislature," assembling at the expense of the burdened state again. And, as a matter of record, the last regular session of the assembly was one of the most ridiculous failures in the state's history.

* * *

Plan New College For Women

An educational commission composed of a number of leading educational men representing several denominations is making a survey of the Tampa bay area with a view to locating a new woman's college of liberal arts in Florida. The plan calls for a large college campus and the first unit of an extensive building program which will be carried forward over a period of many years. The institution will be definitely Christian but nonsectarian. The influence and atmosphere will be constructively Christian.

ADIEL J. MONCRIEF, JR.

Wet-Dry Fight Absorbs Indiana

Vote on Repeal June 6—Court Holds Beer Law Unconstitutional—Economic Conditions Growing Worse

(Correspondence from Indiana)

INDIANAPOLIS, April 29.—The subjects uppermost in the minds of Indiana people are the repeal issue, the Indiana political situation, the depression and inflation. But the repeal issue now attracts most attention. The date of the convention has been set for June 26. The election of candidates takes place on June 6. Drys and wets are organized and fighting with pen and tongue for their cases. Petitions are being circulated with lists of candidates both wet and dry and every citizen is being presented with the either-or challenge. If the amendment is repealed it will mean, in Indiana at least, that the new beer bill will be in operation, which does not restrict liquor in any way. In short, everything will be wide open, there will be no local option possible and no restrictions as to the hours or places of sale.

Politics has already been dragged into the beer regulation. While the governor said that politics should not enter, yet of the 92 county distributors 92 are democrats and of the ten district importers for the state ten are democrats, and they are found in control of the operating breweries.

Many are extremely dissatisfied with the price and handling of beer. The promises of nickel beer last fall at election time have all been forgotten as the state machine has sought to cash in on high fees for the state coffers. The fact is that many are now definitely done with beer and the places of sale are not attended as they were on the first days of sale. I was told last night by a man who knows that there were a few carloads of it standing on the rails for which there was no demand at the present price—and no demand because many feel it is hardly more than near-beer.

The fact is that much of the former wet sentiment has turned the other way. While there are many who are sick and tired of the "dry fanatics" as well as of the wet, they are coming to approach the issue of June 6 from a detached point of view. One does not care to predict, but if sane education could be used and if the wets persist in their clownish antics and the state makes the handling of liquor the football of a political clique, the victory might go for the dry cause.

* * *

Beer's Status Tested In the Courts

A test case has already been made of the present beer regulations by a man in Lake county. He was denied a permit to sell beer but went on to sell it anyway. His case was this: If beer is intoxicating, then its sale is contrary to the constitution of the United States, and if it is a beverage food then no excise director in the state can forbid or deny anyone to sell it arbitrarily. But what is more, this man, Rosen by name, said that the issuance of licenses was a gigantic conspiracy which favored either the democrat or the legionnaire. The unattached distributor does not stand a chance. He testified that he was asked to make a contribution to the democratic party coffers. Rosen further declared that such arbitrary action on the part of the director interfered with free interstate trade and that it restrains free trade. But the state political machine is putting down its heel heavily.

Another bombshell exploded yesterday when Judge Frank P. Baker of our county (Marion, in which Indianapolis is located) held the state beer-controlling act illegal and unconstitutional. He refuses to convict anyone in this county who violates the state regulations. If beer is intoxicating, then it cannot be sold, he said, and if it is not, then no one can arbitrarily control its sale. He rapped the McNutt regime, which he does not favor, by saying that he and his party were trying to do with beer through legislative means what Capone did in Chicago with machine guns. Keep in mind that Judge Baker is not a dry, and that recently he protested when his church spoke against beer by saying we must stick with the President. Yet the judge's decision, if it should prevail, would cause a terrible flow of beer. The judge declares the new beer is *not* intoxicating.

* * *

Economic Conditions Growing Worse

Economic conditions are worse now than they were at the first of the year. A slight pick-up has been noted in real estate, prices on sugar, beans and a few other commodities. But general conditions are worse. Many of the banks are still practically closed through operation on restricted basis. The load of charity is getting beyond the means to support it. Large loans have been made from the R. F. C. There are no relief bonds being bought because the levy for their interest and retirement is not compulsory, and so no one is concerned.

In Marion county the number of dependent families is now 15,981; the number in the state is 95,285. Marion county spent $222,000 in March, which is an increase of $19,000 over February, a cost per capita of $13.97. This does not include families which are being helped by the individual churches. In many one-time sections of modest homes people are really poor. Some churches have not paid interest, or anything on their indebtedness, for over a year. Ministers' salaries in many, if not most cases are in arrears or these back salaries have been donated by the minister to the church. Yet church attendances are better than they have ever been. A leading layman told me that the churches were a godsend to many people these days and that there might have been more violent uprisings by now but for their restraints borne of love and sympathetic and sacrifical comradeship.

* * *

Governor's Influence Restrains Legion

Indiana veterans to the number of 17,000 will be cut off the government payroll July 1, a saving of $14,000,000. Those dropped suffer from non-service disability. Those who will receive free hospitalization must have served 90 days, beginning with or extending into the war period. Only those suffering from an injury that makes it impossible to earn a living and who have no

adequate support will be retained. Those who were 25 per cent disabled and received $12 per month and those 75 per cent disabled receiving $24 per month are to be dropped and those who are fully disabled receiving $40 will now get $20 per month. The national legion headquarters here has been comparatively silent about it and Governor McNutt, an enthusiastic veteran, has called upon all to support the administration. Were it not for his influence the legion might be more active.

* * *

And So Forth

The first contingent of Indiana's foresters has gone to camp.

The Wheeler city rescue mission celebrated its 40th anniversary the other night and Dr. Merton Rice of Detroit spoke. This mission is the official city station and does a work that received the support of all the city churches. Rev. H. E. Eberhard, the superintendent, says that the men are more responsive to the gospel than ever. But the budget is terribly strained. Here is one example: For meals alone the budget now for *two weeks* is what it was in 1929 for *twelve months*.

About 140,000 people attended churches in Indianapolis on Easter Sunday.

The church federation, through its executive secretary Dr. Evans, is cooperating with Bishop Francis of the Protestant Episcopal church for a union downtown noonday worship series from Ascension day to Pentecost, or Whit Sunday, at Christ church on the circle. This will be the first time that such an arrangement has been proposed, which is so full of promise in rehabilitating the Pentecostal season and putting it on such a citywide basis of recognition. The birthday of the church should have this emphasis along with Christmas and Good Friday and Easter.

E. G. Homrighausen.

For a Free Pulpit

Evanston Ministers' Tribute to Dr. Tittle's "Courageous Christian Utterance"

Last week, at its regular meeting, the Evanston ministerial association passed unanimously the following resolution:

"Resolved, the Evanston ministerial association affirms:

"First, its allegiance to a free and unfettered pulpit as the inescapable necessity of an effective and vital church leadership, and we vigorously resent the efforts of outside organizations to dictate to the church or to prescribe its message;

"Second, its belief in the right of every religious leader and thinker to speak his mind according to his conscience, and we rejoice in the noble ministry of Ernest Fremont Tittle which has won national recognition and which has been marked by prophetic insight, social passion, and courageous Christian utterance;

"Third, its conviction that the church is called upon to exercise moral and ethical leadership in our industrial civilization, and that its distinctive contribution to the building of a just and friendly world is the uncompromising application of the social principles of Jesus."

Chicago Host to Church Meetings

Congregationalists, Episcopalians and Baptists Hold Annual Sessions—Dry Repeal Vote Set for June 5

(Correspondence from Chicago)

Chicago, May 1.—Three important ecclesiastical events are scheduled in Chicago this week and next. Today the Congregational-Christian churches of Illinois open their 90th annual meeting in the United Church of Hyde Park, of which Dr. Douglas Horton is pastor. Five hundred delegates from the state and several representative leaders from various parts of the country are expected to be in attendance. Beginning tomorrow and running for four days the 1933 Episcopal Church congress will be held in the parish house of St. Luke's church, Evanston. And on May 8 and 9 the Chicago Baptist association will hold its 98th annual meeting in the Austin Baptist church. Dr. Erdmann Smith, pastor of the church, is chairman of the program committee.

Interesting features of the Congregational-Christian meeting will be a seminar on religious problems affecting the life and work of the church. Buchmanism will be one of the subjects discussed. "The Future of the City Church" is the theme of the Baptist associational meeting. Perhaps the most important single item of business will be the consideration of a proposal to unite the association and the executive council, the latter organization being the city mission society. The dinner hour, Monday evening, is set apart for a testimonial to Dean Shailer Mathews who, this year, retires as dean of the divinity school of the University of Chicago. Three brief addresses are to be given by Drs. C. W. Gilkey, H. L. Willett, and H. S. Stewart, on the dean's contributions to education, interdenominational endeavors, and the Baptist denomination.

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The Episcopal Congress

The Episcopal congress is such an organization as might be copied by other churches to great advantage. As I understand it, the affirmative and negative sides of all sorts of controversial questions are presented and debated, but no formal action determining church practice is taken. This seems to me to meet the great need for creative discussion. The usual practice among churches seems to be to have really vital questions discussed in *ex parte* groups, until these questions come up at some church convention on assembly for final decision, and then the heat of debate and the political maneuvering which takes place makes a meeting of minds practically impossible.

At this Episcopal Church congress the subjects to be debated are such live and controversial ones as: "Is the conduct of business for private profit consistent with Christian principles?" (Mr. Charles Taft, II, and John Nevin Sayre debate that one); "How far shall national and racial distinctions be fostered in the unity of the church?" Rev. G. M. Plaskett and Rev. W. C. Emhardt leading the discussion; Bishop William Scarlett and Bishop Irving Peake Johnson will discuss the intercommunion topic, and Mrs. Harper Sibley and Bishop Frank Creighton will discuss "Are Christian missions as at present conducted justified?" The Oxford movement, the place of prayer in the Christian life, and the relation between the authority of orthodoxy and of personal religious experience, are other topics of debate. Dean Howard C. Robbins, of New York, is president of the conference, and Rev. H. Amye Prichard, of Mt. Kisco, N. Y., is general secretary. A great list of Episcopal notables will be present and participate.

* * *

Dry Repeal Vote June 5

After having decided to delay for a year the vote on the election of delegates to a convention to ratify the repeal of the 18th amendment the Illinois legislature reversed itself, April 26, and ordered the election for June 5. Both houses passed the measure within two hours. The convention is ordered to meet July 10. Proponents of the early calling of the convention are quite frank to say that a year's experience with beer is likely greatly to lessen the chances of passing the repeal approval in such a convention.

* * *

"To Hell With the Trouble-Makers!"

"To hell with trouble-makers!" exclaimed Gen. Charles Gates Dawes, excited and perspiring, in the course of a conference with representatives of 5,000 school teachers who were storming banks in the loop a week ago, demanding something on the eight months' overdue pay. Perhaps the general's sentence is just. But who are the trouble-makers? It is said that the R. F. C. will advance the funds to the banks if the banks will loan it to the school board on the security of tax anticipation warrants. The teachers are in desperate plight. During the past week an unpaid manual training teacher shot herself, despite the pleadings of his wife and children. He was lasing his home on account of failure to meet his taxes and mortgage payments; he had borrowed to the limit on his life insurance policy, was unable to meet the premiums, and had been compelled to let it lapse; and now was down to his last dime. For months he had been sick and worried, and could stand it no longer. Today, when the schools reopen, teachers and pupils will stand for three minutes of silence while they reflect on the significance of this tragedy. It is being proposed that the schools close from May 15 to October 1.

* * *

And So Forth

With the insolent disregard of the police which characterizes their behavior, gangsters whose names and connections are fully given in the newspapers, entered the Chicago teamsters' union headquarters (itself an unsavory organization) last Friday and kidnaped two of the under-chieftains. The enslavement of both labor unions and industrial organizations by racketeers is one of the most menacing and almost unbelievable facts of life in this city.

First Baptist church, Evanston, Rev. Charles H. Heimsath, pastor, closed a week's celebration of its 75th anniversary yesterday.

Charles T. Holman.

Would Restore Wasted Funds

Canadian Anglicans Rally to Support of Mission Work Imperiled by Acts of Treasurer Now in Prison

(Correspondence from Canada)

TORONTO, April 30.—Canadian Christendom has thrilled this week to the tale of an Anglican adventure of unusual courage and audacity. Stretched across the continent from the Alaskan boundary to the coast of Labrador is a vast wilderness which fringes the Arctic seas with their icy waters and their great islands, inhabited by Eskimos, lonely whites and Indian trappers, linking that population to the forest farms and ranches which in turn stretch to the United States frontier. In that immense area the Church of England in Canada (known farther south as the Protestant Episcopal church) has earned undying fame by its succession of heroic missionaries who render almost unaided spiritual ministry to scattered groups of people. Suddenly the church found that the funds on which this splendid enterprise has depended had vanished, like so many other accumulations of money, in the monetary crisis and panic. Instead of being staggered the church stood up to the situation.

* * *

Misplaced Confidence

The founder of this work was Bishop Machray, bishop of Rupert's Land, when that name designated the hunting lands of the Hudson's Bay company, lands out of which three provinces have been carved. As the direct outcome of his work five missionary dioceses were established and endowed, besides five other dioceses in the now organized political areas of Manitoba, Saskatchewan and Alberta. Not only were these episcopates set up, but the clergy to man the parishes were also supplied and in part financed. Pension funds were also organized and put on a sound basis. At the center of all this financial enterprise the last 20 years have seen a nephew and protege of Bishop Machray, one who bore the honored name and who inherited the confidence inspired by the original bearer of the name. In addition, the provincial University of Manitoba had entrusted the administration of all its funds to this same man, outstanding in ability and integrity.

Last summer rumors arose which proved to be too well founded. Investments had been made without supervision and with disastrous results. Gradually the remaining capital was drawn upon to supply the income for all these institutions which would normally have been derived from interest or dividends. Then came the crash. The university found its foundations gone, and the church found itself, as regards these great responsibilities, almost penniless in a time of utmost financial disorganization. Fortunately the church does not need to blush with shame over corrupt or dishonorable conduct, through the errors in judgment and the steps taken to avert or cover up consequences approximated the immoral and actually attained to the criminal, so that the old gentleman spends his last years—for he is rapidly dying of cancer—in the penitentiary.

* * *

Restoring the Lost Funds

Such was the situation in which the Anglican church rose to full majesty of courage. The bishops of those dioceses and many of their clergy were obviously and at once without any visible means of support, and this situation admitted of no delay in treatment. All beneficiaries of the missionary funds were asked to accept a levy of 7 per cent, while all other clergy of all ranks were asked to make a voluntary contribution for three years which would maintain all these stricken persons through the three years needed to bring permanent measures into effect. To the perpetual honor of the church the appeal was not in vain; the amount was promptly oversubscribed by the clergy themselves. Only then did an appeal go forth to the laity of the church to make good the lost endowments; but this was felt to be a matter of honor. Most of that money had been contributed from British sources; and now that the Canadian beneficiary had allowed the money to be squandered the Canadian church has felt itself bound to accept the task of replacing the whole sum by an effort to raise a Restoration fund.

* * *

National Leader Heads Campaign

Sir Henry Drayton has been minister of finance in the dominion government, chairman of the railway board, and more recently rendered fine service in the effort to administer with a minimum of evil the Ontario liquor control act. He had only recently abandoned this last task and was free to bring his great administrative ability to this attempt to restore support of the mission work in the Canadian northwest and far north. The last week in April was set apart for the every member canvass. At the time of this writing it is impossible to announce the monetary result, but the spiritual gain inspired by such an enterprise under such circumstances is inevitable.

* * *

Called from Vancouver To Toronto

In Vancouver a worthy enterprise was set on foot by one of the foremost chaplains in the Canadian overseas military forces to erect a memorial church in honor of the men who died in the world war. Colonel Fallis passed over into the Rev. George Fallis, minister of the Canadian Memorial church, which as the result of his efforts became a thing of rare beauty and fine significance. The pastor became foremost in the promotion of creative peace organization. Now he has been called from that finished task to a central church in Toronto. Fifteen years ago this church was crowded with the largest congregation in the city, but evil days befell and the attendance faded. George Fallis will face a difficult task, but brings a rare combination of gifts to the new ministry. He is president of the British Columbia conference and his church has called to succeed him the president of the London conference, Dr. Bruce Hunter, who also saw service in the field.

ERNEST THOMAS.

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Boston Studies Character Crisis

Institute Shows Need for Social Change If Education's Work Is to be Success—Plead for Decent Wages

(Correspondence from New England)

BOSTON, May 1.—Few recent events are more significant than "The Institute of Character Developing Forces in New England," held in the Boston City club, April 17 to 20. It is said to have been the first attempt to gather leaders of industry, the family, government, education and religion to face the truth that "Character, not currency, is our national problem." Suggested by the school of religious education and social service in Boston university, it was arranged by a citizens' committee, with Bishop Henry K. Sherrill as chairman. To each of the agencies and to "leisure time activities" were devoted sessions designated as "assembly," "conference" and "panel." The findings of each jury were presented at an "Institute Assembly." The purpose was to "consider the pressing problems in maintaining moral idealism," and by exchange of information, appraisal of the results of these combined influences, to "develop more effective cooperation" and "lead each agency to regard itself as a means and not an end, and to stimulate community programs."

* * *

Industry Faces Its Faults And Its Future

John H. Fahey, of the Worcester Post, former president of the United States chamber of commerce, held that while "the American people have not repudiated their high ideals," "the sufferings which now afflict the world are due to defects of character not only among leaders but also among the rank and file. Greed, graft, vanity, and the worship of material success, which have plagued mankind since the beginning of time, are the real causes of the depression." "First of all, we should inaugurate a determined offensive against the false notion that money is the measure of success." The "findings," presented by Prof. Charles R. Zahniser, agreed with Mr. Fahey, that "the responsibility of industry is proportionate to the importance which it has assumed in modern life;" with Philip Cabot, that it can no longer "feel justified in policies for its promotion regardless of other human interests;" and with Spencer Miller, that it "has been without clear-cut social philosophy;" and that it must now recognize its responsibilities for "an equitable distribution of employment," "compensation for the scrapping of human skills," "equitable distribution to labor and capital," a "distribution of control" which shall give labor a share and prevent its passing into the hands of "banking syndicates"; and "proper planning to prevent overproduction and cutthroat competition." The institute also found that industry may contribute to character by "encouragement to courageous, high-minded leadership," "combating the tendency to discourage ideals above the dead average," and by "accepting the service motive" as dominant and limiting the "profit motive." "Organized industry can afford to set for itself no lower ideal than that of the Man of Galilee: 'I am in the midst of you, as he that doth serve.'"

* * *

Religion Recognizes Enlarging Duties

Character involves those very qualities of human life which, if any, religion must affect. In the absence through illness of Rabbi H. H. Rubenovitz, the chairman, Dr. Samuel A. Eliot, paid tribute to Judaism as "the source of character impulse in the ten commandments and the prophets." Father M. J. Ahern, S.J., summarized "the vast mechanism" of the Roman Catholic church, which assumes that "religion alone can build the substructure on which education rears the superstructure." Dean Vaughn Dabney, of Andover-Newton seminary, said that the very independence which makes a Protestant able to speak only for himself creates character. "Protestantism makes the moral life the first, last and main business. Faith both guarantees the moral integrity of the universe and gives inner power to realize ideals. We increasingly value the 'the one golden Sunday school hour' and relate it to life problems." Prof. Hugh Hartshorne had the task of pointing out defects. "It is the whole community that educates. The injustices of social life must be recognized. Our schools are not organized to build character. Let pupils help furnish their rooms and give to concrete cases of need. Young people lack training to break the stranglehold of conventionality, and, drawn in different directions by the miscellaneous influences of local life, go to college without inner unity." Prof. Kirtley F. Mather, as a geologist, answered the question on the program: "Are the ideals of the church practicable?" "Ideals," he said, "are embodied in the structure of the universe. The space limitations of earth inculcate peace. Science has challenged religion to be openminded: now it must remind her that there is place for conviction. It is in terms of living that our controversies over creeds and methods are to be settled."

* * *

Parley Brings Hope of Strike Settlement

After five weeks of bitter strife, on April 28, manufacturers and men in the leather-industry met in Salem. "I grew up with you," cried a Lynn worker, Cornelius Cashman, to an employer. "For heaven's sake, give us a chance. We're not anarchists. Let's settle this for the good of the community!" Mayor J. F. Manning of Lynn said: "Children are buried whose mothers work in rubber boots in tanneries until the day of childbirth. For God's sake, gentlemen, $5 a week for this girl, and $10 for men! Yet one of the partners in that factory left $2,500,000." Ex-Mayor Robert Bateman of Peabody appealed to the employers not to prolong the strike by refusing to recognize the union. Jesse Woolley, chairman of the manufacturers' committee, told of the bewilderment of those whose men were called out though they paid more than the proposed wage scales. They would deal with their men, but not with "outsiders." "The outsiders" were not present and intimate willingness to step aside. Another conference was arranged, and acceptance of the "Hudson" plan of the state board of conciliation to settle deadlocks over the recognition of unions, now looks probable.

* * *

The Condition of Negroes In Boston

The interracial conference of the Greater Boston federation of churches, April 26, afforded another example of the need of character to improve social conditions. It assumed that facts alone can settle conflicts. Three-fourths of the 20,000 Negroes in Boston live in one district. They are large patrons of the public utilities, which employ only 50 Negroes, all but one in menial positions. The public does not credit them with skill. Their young people, excluded from jobs because of their race, "turn from restlessness to recklessness." Their death rate is 18.66 and infant mortality 83.3 compared with 14.04 and 60.7 for whites. They have to pay higher rents for inferior housing; only 7.7 per cent own their homes, 33 per cent are receiving relief, and 44 per cent are unemployed. In white churches, there are 539 Negroes, 500 of these being Catholic. But Dr. George E. Haynes said: "Conference, good will, cooperation are the roads to adjustment of race conflicts."

* * *

And So Forth

The jubilee of the American McAll association was celebrated here April 27-28, with a "dramatic service of worship" in which the seven cooperating nations were typified, and an address by Prof. Andre Morize of Harvard, who pleaded for an "American approach to French problems."

The effort in the national house of representatives to impeach Judge James A. Lowell for refusal to extradite Crawford, a Negro, on the ground that Virginia does not summon Negroes to jury service, has called forth a vigorous defense by Congressman Luce of Lowell's high character, and Gov. Ely points out that the decision was based upon that of the supreme court in the case of Royal vs. Delaware.

E. TALLMADGE ROOT.

Bishop Mouzon Would Ban Beer-Selling Methodists

Bishop Edwin D. Mouzon, through a signed article in the North Carolina Christian Advocate, has issued a warning to members of the Methodist Episcopal church, south, that they may place their memberships in jeopardy if they persist in the sale of 3.2 beer. He quotes the general rules of the church requiring that members abstain from the manufacture or sale of "intoxicating liquor."

Seek Better Relations Between Jews and Christians

An audience of 1100 people listened last week to a symposium on "Better Relations Between Jews and Christians" in the ballroom of the Covenant club in Chicago. The speakers and subjects were: Dr. Herbert L. Willett on "The Origins, Early Relations and Separation of Judaism and Christianity"; Prof. A. L. Sachar of the University of Illinois, "The Heritage of the Crucifixion"; S. J. Duncan-Clark of the Chicago Daily News, "The Christian Debt to the Jew," and Rabbi Gerson B. Levy of Chicago, "What Difference Do Differences Make?"

Hitler Protests Briton's Speech

Sir Austen Chamberlain's Description of New German Government Stirs Berlin—Moscow Trial a Test

(*British Table Talk*)

LONDON, April 18.—Sir Austen Chamberlain has won the right to speak as an elder statesman, and Herr Hitler quite rightly pays attention to his words. They deserve to be quoted because of the authority which Sir Austen can claim as a former foreign minister of sober and conservative judgment.

"What is this new spirit of German nationalism? The worst of the old Prussian imperialism, with an added savagery, pride, and exclusiveness. Are you going to discuss revision with a government like that? Are you going to discuss with them the Polish corridor? Will you dare to put another Pole under the heel of such a government? As long as Germany is affected by this narrow, exclusive spirit, which says that it is a crime to be in favor of peace and a crime to be a Jew, that is not a Germany to which we can afford to make concessions."

The head of the new German government resents this attack, but it must be added that Sir Austen speaks the mind of great numbers of our citizens. It is not as some German authorities suppose, that they believe all the stories of "atrocities," but simply because they assume that the Nazis mean what they have said and what they have already done. If they avow a certain policy towards Jews and socialists as well as against communists, they cannot expect those who believe in political freedom to agree with them or to be silent upon their actions. There is in this country a strong feeling which will seriously hinder all plans for disarmament or for the revision of the peace treaties.

* * *

The Moscow Trial

Much will depend upon the sentence which will be pronounced in Moscow this week. It is my duty to report what is the general attitude of our people to this trial. The emphatic assertion of Sir John Simon that at no time had the accused engineers anything to do with the British government's intelligence department, is accepted as final. If there were any evidence to disprove this unequivocal denial, Sir John would be in a sorry position; if the government *had* used such men, they would not risk the exposure, which would make them the sport of Europe. The way in which MacDonald and Thornton were treated before the trial began is taken here to be a most serious fact; confessions made under such conditions are obviously to be viewed with suspicion. MacDonald's withdrawal of his plea of "guilty" was followed after an interval by the withdrawal of the withdrawal. It is certain that a sentence passed largely on the strength of these "confessions" will not be accepted by the government of this country. As I write this I hear that the charge against Gregory has been virtually withdrawn, but if the "confessions" are to be taken as authoritative, why should one man be exempted? The defense has still to be heard.

The attitude toward Russia of Britain and other powers in the time immediately ahead will be determined by the action of the court. If this is taken on the ground that these engineers were busy upon military espionage on behalf of the British government or if "confessions" secured behind the scenes are made the basis of severe sentences, then there will be an end for the time being of all business dealings between Britain and Russia. No one wishes to shield British residents abroad from the penalty due to a violation of law in a foreign country. But if they suffer, they must suffer only for the things which they have done, not for the things suspected, or even invented for ends of state.

* * *

Leading Article Becomes A Sermon

On the day before Good Friday the Times devoted its chief leading article (Editor's note: British for editorial) to the subject "The Triumph of the Cross." In it the question was asked what is to be the ultimate principle dominating the readjustment which has to be made in the life of the world. "Is it to be Christian or pagan? It may be either but a choice has to be made. Is the cross or materialism to become supreme? One or the other must prevail. That is the stark, the ultimate reality which Good Friday compels us to face." We must seek to regain the view of the cross which prevailed among the early followers of our Lord. We tend to think of the crucifixion as the world's supreme tragedy. But to the first disciples the cross was the sign of triumph. "When we regard the cross as did St. Paul and the rest of the early church, we shall 'glory' in it with high thanksgiving. We shall exult in it as the pledge of our forgiveness, we shall honor it as the throne where Love Incarnate reigned, we shall rejoice in it as the means and instrument of the divine victory."

The article proceeded to show how we live in a time in which the forces of evil are strong, but religious faith is making progress in unexpected ways. And with these words it closes: "To dedicate to such ends whatever of influence we possess, to endure through the darkest days with serene courage, to think little of our own needs and much of our neighbors', to be unashamed in our religion and frank in making the Father's will our supreme rule in conduct—to do that is to fulfil the teaching of Good Friday, to follow so far as we may the supreme example of the Crucified, and to share in the triumph of the cross. For after nineteen centuries the cross remains the sign of victory, and in this sign we shall conquer."

The significance of this once more lies in the fact that it is given in the premier English newspaper, not as a word from this or that preacher, but as the message which the journal itself would offer to the nation.

* * *

Peace Through Prayer

There is something of great value in the experience of a church in the south of England. (It is recorded in Goodwill.) The vicar and his fellow churchmen sup-

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port actively the League of Nations, but they believe that there is a further duty laid upon them, not as citizens but as Christians. Since last July, every Monday is being observed in the church as a day of silent prayer. Those who believe in the effectiveness of prayer come together for so long a time as is possible for each. They have sought in this way to be fellow-workers with God. They are sure that God is always seeking to enter into his world, and when men surrender all selfish desires and put themselves at his disposal he can make them his agents. They believe that through concentration upon God they are finding the secret of illimitable power. "Why should not prayer of this kind be made in every church and parish in this country? And if it were, how might not the current of the world's affairs be changed?" When we complain because peace does not come in our day, we should not throw the blame entirely on the leaders of the nations. Have we given them the help which we might give? Such is the question set us by that parish in the south of England.

* * *

A Personal Footnote

There are many rare and wonderful experiences to be had when Easter draws near. Once more I have listened to the St. Matthew Passion music and to the singing of almost unearthly beauty at the service of Tenebrae at Westminster. Easter itself I spent under the shadow of the South Downs, where the hedgerows are thick with primroses and violets, and already the bluebells and the cowslips are appearing. Here too I first heard the cuckoo and on the Downs saw the blackthorn and the white beam, gleaming among the fresh green of the hawthorn bushes, and looked upon the weald of Sussex, which has not changed greatly in the last three centuries. EDWARD SHILLITO.

Rand School of Social Science Faces Crisis

The continued economic depression jeopardizes the life of the Rand school of social science, New York city, pioneer in workers' education, just as it rounds out 27 years of existence. Faced by a serious deficit in income the officials of the school have launched a drive to raise $17,000. Storm center of many battles, Rand school has drawn to itself outstanding educators of two continents.

Dr. H. R. Calkins Will Promote Stewardship in Methodist Churches

The Methodist board of education, which is now responsible for stewardship education in the churches, announces an arrangement between Dr. Harvey Reeves Calkins and the board, which in effect is the continuation of a similar arrangement between Dr. Calkins and the world service office in operation during the past two years. Under this arrangement, Dr. Calkins is authorized to conduct stewardship round tables, conferences and schools of religion, the purpose of which is in harmony with the recommendation of the last general conference, "that Christian stewardship be separated as far as possible from money-raising activities and that a more unhindered emphasis be given to education in its deeper social and spiritual phases."

Libby Speaks on Western Coast

Attempt to Gag Peace Leader Fails—Call Emergency Prohibition Conference —Women "Buy Dry"

(Correspondence from the Northwest)

SEATTLE, April 24.—Frederick J. Libby, secretary of the National council for the prevention of war, has come and gone. He addressed great groups all the way up the coast, including the Commonwealth club of San Francisco, Portland chamber of commerce and the Rotary clubs of Portland and Tacoma. Word went out from certain "patriots" that he was not to speak in Seattle. His visit to this city was sponsored by 25 leading business and professional men and women, including Jews, Catholics and Protestants. Citizens from a number of neighboring cities attended the Northwest institute for peace workers which held its sessions at the First Methodist church and at the Y.W.C.A.

Mr. Libby was scheduled to address the weekly luncheon of the chamber of commerce. This meeting was valiantly fought by the military affairs committee of the chamber which has at its disposal the usual "confidential information" regarding Mr. Libby which is used by those who cannot afford to let the public hear both sides of the war question. It was openly boasted that the newspapers had been "fixed" and would not dare mention Mr. Libby's presence in Seattle. With one slight exception no advance publicity was given by the downtown press. The student daily at the University of Washington refused to be muzzled and neighborhood papers which are numerous and widely read also gave the news. The Spokesman Review of Spokane and the Portland Oregonian, both widely read in Seattle, carried the story and Mr. Libby was kept busy during his stay in speaking to largely attended meetings. Practically all of the leading clergymen of the city ably supported the peace cause.

* * *

University Students Against War

In a "war poll" conducted by the University of Washington Daily, 75 per cent of the signers stated that they would not bear arms in all wars but must be allowed to decide when the emergency presented itself. Only 23 per cent would cross the seas to defend the rights of American citizens abroad. Little respect for public opinion was shown in answer to the question: "Would you bear arms if the majority of the people of the United States considered the war justified?" Seventy-three per cent replied they would not be governed by such public opinion. It was generally rumored that naval cadets would face expulsion if they signed the peace pledge being circulated. Some cadets did sign and their names were kept secret.

* * *

To Hold Prohibition Emergency Conference

A citizens' committee of 50, representing all parts of the state and many organizations not usually recognized as temperance bodies, has issued a call for a statewide prohibition emergency conference to meet at Yakima, Wash., on May 5. This move meets the approval of leading officials of the W.C.T.U., Allied forces, Anti-saloon league and the Good Templers. It has been discovered that some leaders among the dairymen and the soft drink manufacturers are now becoming aroused as are many of the officers of the Grange and the parent and teachers organizations. The Yakima meeting will no doubt result in definite plans for the immediate campaign which culminates in a vote on the prohibition amendment in the state of Washington, on Aug. 29. Dr. Mark Matthews, minister at the "world's largest Presbyterian church," has been asked to deliver the opening address.

* * *

Wage Cuts for Seattle Teachers

Considerable local publicity has been given in the press to the fact that school teachers in Seattle have been forced to take a 33⅓ per cent cut in salaries. No publicity has been given to the fact that thousands of workers in the large Bremerton navy yards have taken a 6½ per cent cut, which of course in these days of lowered costs amounts to a raise in wages.

* * *

Women Launch "Buy Dry" Campaign

"Buy Dry" has been adopted as the slogan of the Baptist women of Portland, Ore., through the efforts of the Baptist Women's city missionary union. Business houses which sell liquor are to be avoided. A resolution to this effect was unanimously adopted.

* * *

Seattle Church Council Holds Annual Banquet

Mr. Harry Stone, recently retired after 35 years as general secretary of the Portland Y.M.W.C., will come to Seattle to speak at the annual banquet of the Seattle council of churches on May 2. Dr. John Magee, minister at the First Methodist church, has been elected president of the council to succeed Dr. M. E. Bollen of the University Baptist church, who has served most successfully through two terms.

* * *

Church Marks Half-Century

The 50th anniversary of the First Baptist church at Tacoma was celebrated on March 28. This is the church which was served for ten years by Dr. C. O. Johnson, now president of the Northern Baptist convention and recently installed as pastor of the Third Baptist church of St. Louis, Mo. Dr. R. L. Powell, formerly of Texas, is the new pastor in Tacoma.

* * *

Foresee Failure for Farm Movement

A back-to-the-land movement in the state of Washington at the present time "would be likely to result in failure and tragedy to the participants," states a committee on unemployment from Washington State college at Pullman. The report continues, "Farm products have declined in price far more than have the products of

industry, industrial wages, or other personal services, or the price of products which farmers must buy . . . A general back-to-the-land movement cannot result otherwise than in lowering the already relatively low standards of living of the agricultural population."

* * *

New Leader At Mission

With a record of a religious service each night for 25 consecutive years, the Portland Commons mission was turned over to the leadership of Rev. Dillon Mills early this month. Mrs. Rhoda Burness Norton has been superintendent of the mission for the past seven years and has conducted a rigorous program of activities.

* * *

Hold International Theological Meeting

The International theological conference will hold its 20th annual meeting in Seattle, June 27-30. Canadian and American ministers and teachers will read 16 papers dealing with timely topics in the field of theology and philosophy. This conference meets one year in Canada and the following year in the United States. Dr. E. A. Fridell, pastor of the First Baptist church of Seattle, is president.

* * *

Would Prohibit Liquor Advertising

An effort to prevent the advertising of "alcoholic liquors and other narcotics either on public billboards or in periodicals which are sold on the streets," has been initiated by the men's Bible class of the University Baptist church. Dr. M. E. Bollen, pastor, and a committee of his men are circulating a petition calling upon the mayor and city council to take necessary steps.

* * *

Race Gambling Funds to Pay Old Age Pensions

A "race track gambling bill" passed by the legislature of Washington was cleverly placed out of reach of a referendum by attaching to the bill what is known as an emergency clause. The emergency clause declares that it is "an act necessary for the immediate preservation of the public peace, health and safety, the support of the government and its existing institutions, and shall take effect immediately."

An emergency is said to exist due to the fact that an old age pension law has been enacted by the same legislature and funds making this law operative are not in sight. A small percentage of the gross receipts from gambling at races shall be used for old age relief. An appeal to the supreme court of the state has been made by a group of citizens who declare that the present emergency is not of such a nature as to demand the institution of race track gambling. The gambling law would moreover give a monoply to the owners of the pari-mutuel system, making it a gross demeanor to bet by any other system. The underworld has endeavored to intimidate those who are opposed to this bill by threatening with bodily harm and death. If the supreme court holds that an emergency does not exist, it will be necessary for the moral minded citizens of the state to secure 30,000 signatures calling for a referendum. This will delay race track gambling until a statewide vote has been held two years hence. E. A. FRIDELL.

Easter Crowds Detroit Churches

Response to Lenten Program Larger Than in Past—Dr. A. W. Wishart, Famous Grand Rapids Preacher, Dies

(Correspondence from Michigan)

DETROIT, April 28.—Despite the unusual conditions financially and the fact that the weather was not ideal for Passion week and Easter, a new record was established in the attendance at the lenten services. During the lenten period the attendance jumped from 29,000 in 1932 to 42,400 in 1933. These figures refer only to the five downtown theaters, and not to 95 Protestant churches that conducted three hour services. Even the contributions fell off only $300 as compared with a year ago. Easter Sunday dawned cloudy and rain set in early, yet the churches were filled at morning worship, some to overflowing, and two morning preaching sessions were held by several of the churches in Woodward avenue in order to accommodate the crowds. Rev. Ralph C. McAfee, executive secretary of the Detroit council of churches, mastered every situation that arose throughout the six weeks of theater services, was present at every one of the weekday meetings, and kept patient and considerate throughout. More than 1200 persons, representing 400 communities, wrote to him concerning the noonday services which were broadcast over station WWJ. Notwithstanding such able leadership the council of churches is having a hard time financially, and a special call is being made on the churches that are affiliated for money sufficient to tide the work over the summer season.

* * *

The Passing of Dr. Wishart

A mighty preacher and prophet of our times, Dr. Alfred Wesley Wishart, died April 25, at Grand Rapids, after 27 years ministry with Fountain Street Baptist church of that city. Dr. Wishart's career was not only one of the most notable in Michigan, but in the nation at large. He was a leader of the liberal school, an independent thinker, a speaker of great vigor and a writer of clarity and power. His church at Grand Rapids was a magnificent structure, modern to the minute, stately and churchly of style. The first sermon Dr. Wishart preached when he came to Grand Rapids was on the text "For I am determined not to know anything among you save Christ, and him crucified," and every anniversary since he spoke from the same text. Dr. Wishart debated with Clarence Darrow some years ago, and the brilliance of Wishart's defense of the theistic interpretation of the universe left the famous lawyer, who had prepared a defense only against strictest orthodoxy, confused and obviously annoyed. After the lecture Mr. Darrow confided to a reporter that he "hadn't expected to meet that kind of an argument." All Michigan mourns the passing of this man of faith and courage.

* * *

And So Forth

The Cudmore Presbyterian church and St. Andrew's Presbyterian have been united with Rev. Maurice Grigsby, who has been minister at St. Andrew's for a number of years, as the pastor of the amalgamated church.

Rev. Paul F. McConkey, pastor of Immanuel Presbyterian church, is the newly elected moderator of the Detroit presbytery.

Detroit's eloquent mayor, Hon. Frank Murphy, has been appointed by the President as governor-general of the Philippines. He will sail May 19 for his new and difficult field, and the city is facing a contest in the choice of his successor. Mr. Frank Couzens, president of the council, son of the senior senator from Michigan, will automatically succeed Mayor Murphy, but if Mr. Couzens wishes to run for the office in the fall, he will have to resign early in September.

Michigan's beer bill has been signed by the governor and will be operative by May 15.

EDGAR DEWITT JONES.

17 Nations Maintain Job Insurance

According to a recent statement of the International Labor office, nearly 42 million workers are now covered by unemployment insurance schemes in 17 countries. Compulsory systems are found in Christian leaders of the future are being trained in these foundations, and of course the same is true of the work done by other churches.

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Siam to Hold First Election

Buddhist Temple Compounds to Serve as Polling Places—Chinese Immigration Gives Government Concern

(Correspondence from Siam)

BANGKOK, April 7.—Since the promulgation of the national constitution last December, Siam has been making steady progress toward the enfranchisement of the people. The electoral law has been made public and the first election is expected within a few months. Siamese citizens by birth who are 21 years old (except Buddhist priests and others in holy orders), and naturalized citizens under certain conditions, may vote for a representative of the tambol (precinct). In turn this representative joins with others in the changvad (province) to elect a representative of the people in the national assembly for every 100,000 residents of the changvad. Candidates for office must be 23 years old and must possess "such standard of knowledge as will be prescribed by royal decree." Before any candidate for the higher office can have his name placed on the ballot he must pay a sum equivalent to more than $16.00 in American money. At present the government does not have funds to provide special polling places throughout the kingdom, so that the people will vote at the Buddhist temple compounds in their respective districts. Names and addresses must be attached to ballots which will be given out in advance, but marked and deposited only on election day. Officials are forbidden to reveal how any citizen casts his vote.

* * *

Enforce Study Of Siamese

In keeping with its aim "to educate every citizen of the kingdom, regardless of race, religion, or sex, in order that everyone may be useful to the country where he abides," the government is now seeking to enforce the compulsory primary education act. By one of its provisions all foreign children must study the Siamese language 21 hours a week in the three lowest grades and 16 hours a week in the next two, while instruction in the mother tongue is limited to 7½ and 12½ hours a week respectively. Heretofore schools for Chinese and those for Europeans have not included the study of Siamese in their curricula. Literacy in Siam has grown rapidly in the past ten years. The ministry of interior reports an illiteracy of 90 per cent twelve years ago. The latest figures available (1931) show that more than half of the population of eleven million can read and write.

Interest in higher education at home and abroad has also grown in recent years. Last month an event of importance was the seventh dinner of the American university alumni. Several hundred Siamese and Americans were present and an even larger crowd joined this group later for a delightful program sponsored by the Siamese alumni. Greetings were sent by King Prajadhipok with the announcement of a generous contribution to the scholarship fund in memory of the late Prince Mahidol of Songkhla, a graduate of Harvard medical school.

* * *

Chinese Immigration Perplexes Government

Another of the government's problems is immigration. In an effort to reduce the number of Chinese entering the country the fee was raised to 100 baht ($33) to take effect April 1. Since no provision was made to cover the weeks preceding that date, thousands of Chinese have been coming from the Swatow area in South China. Nearly 6,000 arrived in a single day, and no one has definite knowledge concerning their employment. Only last week two match factories shut down because of an upset market due to a heavy excise tax levied by the government. More than 3,000 Chinese were affected by this closing. Unemployment among the Siamese is not yet a serious problem, though undoubtedly many of the poorer classes are living on very little. An appeal for laborers to work at road building brought only 84 out of 300 called for, and many of these remained at work only a day or two. The educated class has more difficulty because the number of official positions is being steadily reduced. Communistic literature has appeared from time to time, and the government has made efforts to prevent its distribution. So far as is known the people have taken little interest in communism; nor is it likely to appeal to them so long as food is available.

* * *

Siam Guards Neutrality

Siam gained some prominence recently by abstaining from voting when the League of Nations censured Japan. As the only other independent nation in the far east, Siam desires to maintain the friendship of both Japan and China. The ministry of foreign affairs has issued a communique proclaiming neutrality in the present controversy regarding Manchukuo.

* * *

Cut Down on Royal Expenditures

This is the season of royal cremations and every few days members of the reigning family and high officials, together with the representatives of the diplomatic corps, attend impressive ceremonies in honor of those who have died during the past year or more. Heretofore these cremations have been rather magnificent spectacles attended by thousands of people, but now the ceremonies are less extravagant, even for the highest princes. That there is a tendency to diminish the number of ceremonial occasions is evident from the proclamation of the king that the annual ceremony of drinking the water of allegiance will be canceled because it is an unnecessary and outmoded custom.

* * *

And So Forth

Committees of the National Christian council continue to work on the preparation of a constitution for the proposed Church of Christ in Siam. It is difficult to formulate a constitution for a united church to include members from bodies so different in governmental forms as the Church of England and the Presbyterian Church, U. S. A. The former body through its Society for the Propagation of the Gospel mission has been active in the work of the National Christian council, and ought to be a constituent part of the new national church.

The Y. M. C. A. is in the midst of its first membership campaign in Bangkok. A feature of its new educational program is the round-table discussion. A session on farming and farm problems in Siam was addressed by Prince Siddhiphorn, and the discussion was led by the undersecretary of the ministry of commerce and agriculture, Prince Sakol. Prof. J. E. Davies of Chulalongkorn university is chairman of the committee.

Dr. Ralph C. Wells of Shanghai, chairman of the China council (Presbyterian, U. S. A.), recently spent several weeks in Siam, visiting practically all of the Presbyterian mission stations. Dr. Wells traveled by rail from Haiphong on the coast of French Indo-China to Yunnanfu in Yunnan province of China and thence by horse or automobile across hundreds of miles of rough country to northern Siam—a trip rare in missionary annals.

EDWARD MOWBRAY TATE.

Prof. Einstein Sends Message to American Peace Workers

Prof. Albert Einstein has just issued the following statement as a message to the peace workers of America: "You know that the situation of the world has not improved in the past few years. The misery of these critical times has everywhere strengthened reaction, which in turn has created a blind nationalism and then misused it for its own purposes. In more and more countries it is planned to introduce compulsory military service and to curb freedom of speech and freedom of the press. The sense of freedom, human dignity and justice is more and more rapidly disappearing. And bear in mind, that while society has a right to your cooperation in working for the general good, it has no right to your bodies and souls. There is no power from which we can permit ouselves to accept the command to kill or be trained in killing. Let us pledge ourselves to do everything in our power to disseminate this spirit, especially so that our children shall grow up with the same ideal."

18-Year Prison Term for Negro Communist in Atlanta

The most severe sentence imposed on any radical for communist free speech activities, since the war, was given Angelo Herndon, 19-year old Negro communist of Cincinnati, O., when he was tried a few weeks ago in Atlanta for "incitement to insurrection." He was charged with distributing communist literature and holding meetings of blacks and whites. The prosecutor told the jury that "the theory of communism is on trial as well as Herndon." The jury imposed a sentence of 18 to 20 years in prison.

Catholic Census Reveals Slight Gain

The Roman Catholic population in the United States is now 20,268,403, according to the 1933 official Catholic directory, just issued. This is an increase over 1931 of 32,012. An increase of more than 1500 is reported in the number of young men studying for the priesthood.

Sam Houston Is Quoted as Dry

Texans Make Use of Temperance Views of Famous Leader—Rabbi Honored on Seventieth Birthday

(Correspondence from the Southwest)

WACO, April 22.—The widespread observance of San Jacinto day on April 21, which commemorates the decisive victory of the Texans under General Sam Houston over the Mexicans under General Santa Ana in 1836, revived some interesting facts about the religious life of "Old San Jacinto" as Sam Houston was subsequently called. A grandson, Temple Morrow, of Dallas, produced a Bible given Sam Houston, jr., on March 16, 1862, by his mother. On April 7 thereafter this Bible, carried in the son's pocket, stopped a civil war bullet, and so saved his life. At the death of General Sam Houston in 1863, he directed in his will that his eight children should be instructed in the scriptures and "taught an entire contempt for novels."

The general, who suddenly resigned the governorship of Tennessee in 1830, allowed his wife to divorce him, and fled to the Indians, where he became known as "Big Drunk."

But on entering Texas in 1832 he immediately staged one of the greatest comebacks in all history. By his marriage to Margeret Lea in 1840 he formed a life union with a devoted Christian woman who influenced him to make a Christian profession and to become the firm advocate of temperance. In the present crisis facing prohibition the words of Sam Houston, the temperance pleader, are being quoted against the return of liquor.

* * *

Rabbi's Birthday Given Community Celebration

On the occasion of his 70th birthday friends of Rabbi Henry Cohen of Galveston, by thousands of all faiths, joined in a notable observance. Rabbi Stephen S. Wise recently declared Dr. Cohen to be one of the ten great spiritual leaders of the land and President Wilson called him "the outstanding Texan of his time." He has been at the head of the Temple B'nai Israel in Galveston for 45 years.

* * *

Builder of Great Churches Dead

Profound sorrow is expressed over the tragic passing of Dr. Carl C. Gregory, pastor of Mulberry Street Methodist church, Macon, Ga. Dr. Gregory led in the building of the million dollar First Methodist church, Dallas, and was afterward pastor of the "Church of the Bishops," Travis Park, San Antonio.

* * *

Aspects of the Dry Battle

Reports on beer excursions to Shreveport and Lake Charles on the occasion of legal beer sales in Louisiana indicate festivities unapproached since Armistice, that 50 per cent of the drinkers were women, and that with the exception of brown bread, there was a decline in merchandise sales that day.

In the present efforts of drys in Texas to offset repeal or modification the leadership of Dallas ministers is being favorably commented upon by friends of temperance. Among these are Dr. George W. Truett, First Baptist church pastor, Dr. L. N. D. Wells, East Dallas Christian pastor, Dr. C. C. Selecman, president of Southern Methodist university, who are everywhere in the forefront of the battle.

JOSEPH MARTIN DAWSON.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

The Barbarian

(Ramon Novarro, Myrna Loy) (M-GM) Highly sexed romance in Egypt, hero an irresistible Arab prince acting as dragoman in Cairo, brazenly specializing in physical and financial conquest of traveling ladies who employ him. Then comes heroine, "real love," sensuous desert adventures, false emotional reversals, but hero wins out.

For A: Depends on taste. For Y: Pernicious. For C: No.

Be Mine Tonight

(Jan Kiepura, Magda Schneider) (British-Gaumont-Universal) Refreshing, foreign-made musical comedy with mistaken-identity plot, very un-Hollywood in its continental cast, manner, dialogue, sets, beautiful Swiss backgrounds, and fine singing by hero. Clever little heroine notably good. Some overacting by villain. Clean, amusing, human, rhythmic.

For A: Entertaining. For Y: Excellent. For C: Good.

The Infernal Machine

(Genevieve Tobin, Chester Morris) (Fox) Unconvincing attempt at mystery, comedy and drama aboard ship, where an infernal machine has supposedly been planted. Frantic passengers, much conversation, little action. Suggestive situation involving hero and heroine turns out harmless and amusing. On the whole, pretty poor stuff.

For A: Mediocre. For Y: Better not. For C: No.

Midnight Warning

(William Boyd) (Mayfair) Mediocre mystery stuff, well enough acted, but with banal dialogue and amateurish direction. Plenty of suspense and nothing objectionable except exceedingly gruesome scare stuff with heroine locked in among corpses in a morgue.

For A: Mediocre. For Y: Worthless. For C: No.

Pleasure Cruise

(Roland Young, Genevieve Tobin) (Fox) Artificial, labored farce comedy about recently married couple, really devoted but needing vacation from each other. She takes ocean trip "alone," but he goes incognito as ship's barber. As climax, she spends night in cabin with her husband, supposing him a new lover! Good acting wasted.

For A: Only fair. For Y: Decidedly not. For C: No.

Racing Strain

(Wally Reid, Jr.) (Maxim) Elementary melodrama about boy hero, skilled racing-driver for autos or airplanes, but inhibited by horror of having seen father killed at same game. He wins out, however. Fact that hero is played by son of Wallace Reid is only element of interest.

For A: Poor. For Y: Hardly. For C: No.

The Working Man

(George Arliss, Bette Davis) (Warner) Arliss dominant and delightful as hard-fighting, but always fair-fighting, manufacturer who wins success over strong competition. Finally fights his own company to straighten out two wild young people who need it. Strong, wholesome character-drama of the best.

For A: Excellent. For Y: Excellent. For C: Good though mature.

Best Recent Films for the Family

Hallelujah, I'm a Bum	The Big Cage
Cavalcade	Mussolini Speaks
King of the Jungle	Gabriel Over the White House

Films of Special Interest to Adults

Topaze	Rome Express
Rasputin and the Empress	White Sister
Crime of the Century	Secrets

BOOKS RECEIVED

Modern Tendencies in World Religions, by Charles S. Braden. Macmillan, $2.50.

Rural Adult Education, by Benson Y. Landis and John D. Willard. Macmillan, $1.75.

University Teaching by Mail, by W. S. Bittner and H. F. Mallory. Macmillan, $2.50.

Great Winds, by Ernest Poole. Macmillan, $2.00.

Social Planning and Adult Education, by John W. Herring. Macmillan, $1.25.

A Modern Conception of Religion, by M. L. Deyo. Author, Pasadena, Calif.

Holy Unction, by Agnes E. Van Kirk. Morehouse, 25 cents.

The Dry Fight in Europe and Its Relation to America, by Ernest Gordon. Washington College Press, Takoma Park, Washington, D. C., 50 cents.

La Democratie, par Francesco Nitti. 2 vols. Librairie Felix Alcan, Paris, 75 francs.

Farewell Worry! by James Brent. Morehouse, 35 cents.

The Christian Philosophy, by William Morehead Britt. Author, Dwight, Ill., $1.00.

From Chaos to Control, by Sir Norman Angell. Century Co., $2.00.

White Money, by Madelon Lulofs. Century Co., $2.50.

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TIMELY!

NATIONALISM
MAN'S OTHER RELIGION
By Edward Shillito

●

Dr. Charles Clayton Morrison, Editor of The Christian Century, writes of Dr. Shillito's book, in the Christian Century Pulpit:

"The author of this book probably has as large a following of readers among the Christian leadership of America as any contemporary Englishman. For nearly fifteen years he has been the British correspondent of The Christian Century, interpreting events and movements and personalities in his country in a manner that has made him seem like a personal friend. He dedicates this book to his 'American friends' in recognition of the fact that it was on a recent visit to this country that he delivered lectures on this theme in many American universities.

"The timeliness of a book on nationalism is obvious. We are witnessing today the logical fruitage of the Machiavellian principle that the nation is above the moral law and not subject to any ethical restraint. We are also witnessing the abject surrender of Christianity to the secular state—the outcome of a long history of comprises both theoretical and practical. Dr. Shillito sees nationalism 'like a faltering Titan' gathering all its powers for a supreme struggle with Christianity in the present age. He believes that the final outcome will be the defeat of nationalism, but points out that its greatest damage to civilization will be done in its last convulsions.

"Dr. Shillito shows how nationalism came to acquire the character of religion and how through its allurements even servants of the church were ready to subordinate their religion to their ambitions for their nation. He cites Richelieu as an illustration. A cardinal of the church, he encouraged Protestant powers to fight against a Catholic state, which was on political grounds a danger to France. Richelieu gave his nationalism precedence over his religion. In what he was bound to consider, by the teaching of his church, a struggle of life and death, Richelieu 'cynically sided with the enemy of his church against its supporters in order to thwart the enemy of his nation."

A book which illuminates a difficult but inescapable problem. **[$1.50]**

THE JEW THRU THE CENTURIES
By Herbert L. Willett

●

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What Reviewers Are Saying About the Book

The Alumni Review, Presbyterian Seminary: "As a whole, a monument of great learning; the book is destined to stand for many years as the chief authority on the history of the Jewish people."

The New York Herald Tribune: "A comprehensive and not too intricate treatment of the subject."

The Christian Register: "An honest, able attempt to delineate the position of the Jew in the pattern of the ages."

The Garrett Tower: "Most fascinatingly written; deserves the attention of every serious student of the Bible."

Topeka Daily State Journal: "Written with the knowledge of an authority, it is couched in the language of a layman . . . . An amazing story."

Dr. Peter Ainslie: "The arrival of the book is opportune. When many are thinking about the Christian attitude toward the Jew and the Jewish attitude toward the Christian, ... there is no book which covers the field so admirably, and could bring greater satisfaction to Jews and Christians." **[$3.00]**

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